J. R. S. Payne

from Shield.

with best wishes on his leaving

Radley - Dec - 17 - 1905

THE

RULE AND EXERCISES

OF

Holy Living.

THE

RULE AND EXERCISES

OF

Holy Living.

Together with

PRAYERS,

Containing the whole Duty of a Christian,

And the parts of Devotion fitted to all occasions, and furnished for all necessities.

By JEREMY TAYLOR, D.D.,

Afterwards Lord Bishop of Down *and* Connor, *and of* Dromore.

A NEW EDITION.

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ADVERTISEMENT.

In the following pages the whole of the Text of Bishop Taylor's treatise is given—without alteration or omission—according to the earliest and best editions. Some of the marginal illustrations from the Greek and Latin Classics, &c. have, however, been left out: while, on the other hand, the references to Holy Scripture have been both carefully corrected, and very considerably increased in number.

To

The Right Honourable and truly noble

RICHARD

LORD VAUGHAN, EARL OF CARBERY,

Knight of the Honourable Order of the Bath.

My Lord,

I HAVE lived to see Religion painted upon Banners, and thrust out of Churches, and the Temple turned into a Tabernacle, and that Tabernacle made ambulatory, and covered with skins of beasts and torn curtains, and God to be worshipped not as He is the *Father of our Lord Jesus* (an afflicted Prince, the King of sufferings) nor as the *God of Peace* (which two appellatives God newly took upon Him in the New Testament, and glories in for ever;) but He is owned now rather as the *Lord of Hosts*, which title He was pleased to lay aside when the Kingdom of the Gospel was preached by the Prince of peace. But when Religion puts on armour, and God is not acknowledged by His New-Testament titles, Religion may have in it the power of the sword, but not the power of godliness; and we may complain of this to God, and amongst them that are afflicted, but we have no remedy, but what we must expect from the fellowship of Christ's sufferings, and the returns of the God of peace. In the mean time, and now that Religion pretends to stranger actions upon new principles, and men are apt to prefer a prosperous error before

an afflicted truth, and some will think they are religious enough if their worshippings have in them the prevailing ingredient, and the Ministers of Religion are so scattered that they cannot unite to stop the inundation, and from chairs or pulpits, from their Synods or Tribunals, chastise the iniquity of the error and the ambition of evil guides, and the infidelity of the willingly-seduced multitude, and that those few good people who have no other plot in their Religion but to serve God and save their souls, do want such assistances of ghostly counsel as may serve their emergent needs, and assist their endeavours in the acquist of virtues, and relieve their dangers when they are tempted to sin and death; I thought I had reasons enough inviting me to draw into one body those advices which the several necessities of many men must use at some time or other, and many of them daily: that by a collection of holy precepts they might less feel the want of personal and attending guides, and that the rules for conduct of Souls might be committed to a book which they might always have; since they could not always have a Prophet at their needs, nor be suffered to go up to the House of the Lord to enquire of the appointed oracles.

I know, my Lord, that there are some interested persons who add scorn to the afflictions of the *Church of England*, and because she is afflicted by men, call her *forsaken of the Lord*; and because her solemn assemblies are scattered, think that the Religion is lost, and the Church divorced from God, supposing Christ (who was a man of sorrows) to be angry with His spouse when she is like Him, [for that is the true state of the error] and that He who promised His Spirit to assist His servants in their troubles, will, because they are in trouble, take away the *Comforter* from them, who cannot be a comforter, but while He cures our sadnesses, and relieves our sorrows, and turns our persecutions into joys, and crowns, and sceptres. But concerning the present state of the *Church of England*, I consider, that because we now want the blessings of external

communion in many degrees, and the circumstances of a prosperous and unafflicted people, we are to take estimate of ourselves with single judgments, and every man is to give sentence concerning the state of his own Soul by the precepts and rules of our *Law-giver*, not by the after-decrees and usages of the Church; that is, by the essential parts of Religion rather than by the uncertain significations of any exterior adherencies: for though it be uncertain, when a man is the member of a Church, whether he be a member of Christ or no, because in the Church's net there are fishes good and bad; yet we may be sure, that if we be members of Christ, we are of a Church to all purposes of spiritual Religion and salvation; and, in order to this, give me leave to speak this great truth:

That man does certainly belong to God, who 1. Believes and is baptized into all the Articles of the Christian Faith, and studies to improve his knowledge in the matters of God, so as may best make him to live a holy life. 2. He that in obedience to Christ worships God diligently, frequently, and constantly, with natural Religion, that is, of prayer, praises and thanksgiving. 3. He that takes all opportunities to remember Christ's death by a frequent Sacrament (as it can be had;) or else by inward acts of understanding, will, and memory, (which is the spiritual communion,) supplies the want of the external rite. 4. He that lives chastely; 5. And is merciful; 6. And despises the world, using it as a man, but never suffering it to rifle a duty; 7. And is just in his dealing, and diligent in his calling. 8. He that is humble in his spirit, 9. And obedient to government, 10. And content in his fortune and employment. 11. He that does his duty because he loves God: 12. And especially if after all this he be afflicted, and patient, or prepared to suffer affliction for the cause of God. The man that hath these twelve signs of grace and predestination, does as certainly belong to God, and is His son, as surely as he is His creature.

And if my brethren in persecution, *and in the bonds of the Lord Jesus*, can truly shew these marks, they shall not need be troubled that others can shew a prosperous outside, great revenues, public assemblies, uninterrupted successions of Bishops, prevailing armies, or any arm of flesh, or less certain circumstance. These are the marks of the Lord *Jesus* and the characters of a Christian: this is a good Religion: and these things God's grace hath put into our powers, and God's Laws have made to be our duty, and the nature of men and the needs of commonwealths have made to be necessary. The other accidents and pomps of a Church are things without our power, and are not in our choice: they are good to be used when they may be had, and they help to illustrate or advantage it: but if any of them constitute a Church in the being of a Society and a Government, yet they are not of its constitution as it is Christian, and hopes to be saved.

And now the case is so with us, that we are reduced to that Religion which no man can forbid, which we can keep in the midst of a persecution, by which the Martyrs in the days of our fathers went to Heaven; that by which we can be servants of God, and receive the Spirit of Christ, and make use of His comforts, and live in His love and in charity with all men: and they that do so, cannot perish.

My Lord, I have now described some general lines and features of that Religion, which I have more particularly set down in the following pages: in which I have neither served nor disserved the interest of any party of Christians as they are divided by uncharitable names from the rest of their brethren, and no man will have reason to be angry with me for refusing to mingle in his unnecessary or vicious quarrels; especially while I study to do him good by conducting him in the narrow way to Heaven, without intricating him in the labyrinths and wild turnings of questions and uncertain talkings. I have told what men ought to do, and by what means they may be assisted; and in most cases I have also told them

why; and yet with as much quickness as I could think necessary to establish a rule, and not to engage in Homily or Discourse. In the use of which rules (although they are plain, useful, and fitted for the best and worst understandings, and for the needs of all men, yet) I shall desire the reader to proceed with the following advices.

1. They that will with profit make use of the proper instruments of virtue, must so live as if they were always under the physician's hand. For the counsels of Religion are not to be applied to the distempers of the Soul, as men use to take hellebore; but they must dwell together with the Spirit of a man, and be twisted about his understanding for ever: they must be used like nourishment, that is, by a daily care and meditation; not like a single medicine, and upon the actual pressure of a present necessity. For counsels and wise discourses applied to an actual distemper at the best are but like strong smells to an epileptic person, sometimes they may raise him, but they never cure him. The following rules if they be made familiar to our natures, and the thoughts of every day, may make virtue and Religion become easy and habitual: but when the temptation is present, and hath already seized upon some portions of our consent, we are not so apt to be counselled, and we find no gust or relish in the precept; the lessons are the same, but the instrument is unstrung, or out of tune.

2. In using the instruments of virtue we must be curious to distinguish instruments from duties, and prudent advices from necessary injunctions; and if by any other means the duty can be secured, let there be no scruples stirred concerning any other helps: only, if they can in that case strengthen and secure the duty, or help towards perseverance, let them serve in that station in which they can be placed. For there are some persons in whom the Spirit of God hath breathed so bright a flame of love, that they do all their acts of virtue by

perfect choice and without objection, and their zeal is warmer than that it will be allayed by temptation: and to such persons mortification by philosophical instruments, as fasting, sackcloth, and other rudenesses to the body, is wholly useless; it is always a more uncertain means to acquire any virtue, or secure any duty; and if love hath filled all the corners of our Soul, it alone is able to do all the work of God.

3. Be not nice in stating the obligations of Religion; but where the duty is necessary, and the means very reasonable in itself, dispute not too busily whether in all circumstances it can fit thy particular; but *super totam materiam*, upon the whole, make use of it. For it is a good sign of a great Religion, and no imprudence, when we have sufficiently considered the substance of affairs, then to be easy, humble, obedient, apt and credulous in the circumstances which are appointed to us in particular by our spiritual guides, or in general by all wise men in cases not unlike. He that gives alms, does best, not always to consider the minutes and strict measures of his ability, but to give freely, incuriously, and abundantly. A man must not weigh grains in the accounts of his repentance; but for a great sin have a great sorrow, and a great severity, and in this take the ordinary advices; though it may be a less rigour might not be insufficient: ἀκριβοδίκαιον, or arithmetical measures, especially of our own proportioning, are but arguments of want of love and of forwardness in Religion; or else are instruments of scruple, and then become dangerous. Use the rule heartily and enough, and there will be no harm in thy error, if any should happen.

4. If thou intendest heartily to serve God, and avoid sin in any one instance, refuse not the hardest and most severe advice that is prescribed in order to it, though possibly it be a stranger to thee; for whatsoever it be, custom will make it easy.

5. When many instruments for the obtaining any virtue or

restraining any vice are propounded, observe which of them fits thy person, or the circumstances of thy need, and use it rather than the other; that by this means thou mayest be engaged to watch and use spiritual arts and observation about thy Soul. Concerning the managing of which, as the interest is greater, so the necessities are more and the cases more intricate, and the accidents and dangers greater and more importunate; and there is greater skill required than in the securing an estate, or restoring health to an infirm body. I wish all men in the world did heartily believe so much of this as is true; it would very much help to do the work of God.

Thus (my Lord) I have made bold by your hand to reach out this little scroll of cautions to all those who, by seeing your honoured names set before my book, shall by the fairness of such a frontispiece be invited to look into it. I must confess it cannot but look like a design in me to borrow your name and beg your patronage to my book, that if there be no other worth in it, yet at least it may have the splendour and warmth of a burning-glass, which, borrowing a flame from the eye of Heaven, shines and burns by the rays of the sun, its patron. I will not quit myself from the suspicion: for I cannot pretend it to be a present either of itself fit to be offered to such a personage, or any part of a just return (but I humbly desire you would own it for an acknowledgment) of those great endearments and noblest usages you have past upon me: but so, men in their Religion give a piece of gum, or the fat of a cheap lamb, in Sacrifice to Him that gives them all that they have or need: and unless He who was pleased to employ your lordship as a great minister of His providence in making a promise of His good to me, the meanest of His servants, [*that He would never leave me nor forsake me,*] shall enable me by greater services of Religion to pay my great debt to your honour, I must still increase my score, since I shall now spend as much in my needs of pardon for this boldness, as in the reception of those favours by which I stand ac-

countable to your lordship, in all the bands of service and gratitude; though I am in the deepest sense of duty and affection,

My most honoured Lord,

Your honour's most obliged and

most humble servant,

JER. TAYLOR.

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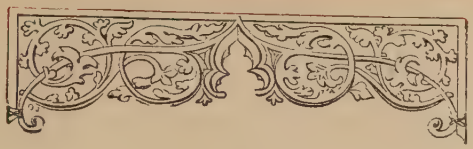


THE

RULE AND EXERCISES

OF

Holy Living, &c.

CHAP. I.

CONSIDERATION OF THE GENERAL INSTRUMENTS AND MEANS SERVING TO A HOLY LIFE, BY WAY OF INTRODUCTION.

IT is necessary that every man should consider, that, since God hath given him an excellent nature, wisdom and choice, an understanding soul, and an immortal spirit, having made him lord over the beasts, and but a little lower than the Angels; He hath also appointed for him a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this, to which he can only arrive by that service and obedience. And therefore, as every man is wholly God's own portion by the title of Creation; so all our labours and care, all our powers and faculties, must be wholly employed in the service of God, even all the days of our life: that, this life being ended, we may live with Him for ever.

Neither is it sufficient, that we think of the service of God as a work of the least necessity, or of small employment; but that it be done by us as God intended it: that it be done with great earnestness and

passion, with much zeal and desire; that we refuse no labour, that we bestow upon it much time, that we use the best guides, and arrive at the end of glory by all the ways of grace, of prudence, and religion.

And indeed, if we consider how much of our lives is taken up by the needs of nature; how many years are wholly spent, before we come to any use of reason; how many years more, before that reason is useful to us to any great purposes; how imperfect our discourse is made by our evil education, false principles, ill company, bad examples, and want of experience; how many parts of our wisest and best years are spent in eating and sleeping, in necessary businesses and unnecessary vanities, in worldly civilities and less useful circumstances, in the learning arts and sciences, languages or trades; that little portion of hours, that is left for the practices of piety and religious walking with God, is so short and trifling, that, were not the goodness of God infinitely great, it might seem unreasonable or impossible for us to expect of Him eternal joys in heaven, even after the well spending those few minutes, which are left for God and God's service, after we have served ourselves and our own occasions.

And yet it is considerable, that the fruit, which comes from the many days of recreation and vanity, is very little; and, although we scatter much, yet we gather but little profit: but from the few hours we spend in prayer and the exercises of a pious life the return is great and profitable; and what we sow in the minutes and spare portions of a few years, grows up to crowns and sceptres in a happy and a glorious eternity.

1. Therefore, although it cannot be enjoined, that

the greatest part of our time be spent in the direct actions of devotion and religion, yet it will become, not only a duty, but also a great providence, to lay aside for the services of God and the businesses of the Spirit as much as we can: because God rewards our minutes with long and eternal happiness; and the greater portion of our time we give to God, the more we treasure up for ourselves; and *No man is a better merchant than he that lays out his time upon God, and his money upon the poor.*

2. Only it becomes us to remember, and to adore God's goodness for it, that God hath not only permitted us to serve the necessities of our nature, but hath made them to become parts of our duty; that if we, by directing these actions to the glory of God, intend them as instruments to continue our persons in His service, He, by adopting them into religion, may turn our nature into grace, and accept our natural actions as actions of Religion. God is pleased to esteem it for a part of His service, if we eat or drink, so it be done temperately, and as may best preserve our health, that our health may enable our services towards Him: and there is no one minute of our lives (after we are come to the use of reason) but we are or may be doing the work of God, even then when we most of all serve ourselves.

3. To which if we add, that in these and all other actions of our lives we always stand before God, acting and speaking and thinking in His presence, and that it matters not that our conscience is sealed with secrecy, since it lies open to God; it will concern us to behave ourselves carefully, as in the presence of our Judge.

These three considerations rightly managed, and applied to the several parts and instances of our lives, will be, like *Elisha* stretched upon the child, apt to put life and quickness into every part of it, and to make us live the life of grace, and do the work of God.

I shall therefore, by way of introduction, reduce these three to practice, and shew how every Christian may improve all and each of these to the advantage of piety, in the whole course of his life: that if he please to bear but one of them upon his spirit, he may feel the benefit, like an universal instrument, helpful in all spiritual and temporal actions.

SECT. I.

The first general instrument of holy Living, Care of our Time.

He that is choice of his time, will also be choice of his company, and choice of his actions: lest the first engage him in vanity and loss; and the latter, by being criminal, be a throwing his time and himself away, and a going back in the accounts of Eternity.

God hath given to man a short time here upon earth, and yet upon this short time Eternity depends: but so, that for every hour of our life (after we are persons capable of laws and know good from evil) we must give account to the great Judge of men and Angels. And this is it which our blessed Saviour told us, that we must account for *every idle word*[a]: not meaning, that every word which is not designed to

[a] Matt. xii. 36.

edification, or is less prudent, shall be reckoned for a sin; but that the time which we spend in our idle talking and unprofitable discoursings, that time which might and ought to have been employed to spiritual and useful purposes, that is to be accounted for.

For we must remember, that we have a great work to do; many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be mastered, many necessities to serve, and much good to do, many children to provide for, or many friends to support, or many poor to relieve, or many diseases to cure; besides the needs of nature and of relation, our private and our public cares, and duties of the world, which necessity and the providence of God hath adopted into the family of *Religion*.

And, that we need not fear this instrument to be a snare to us, or that the duty must end in scruple, vexation, and eternal fears; we must remember, that the life of every man may be so ordered (and indeed must) that it may be a perpetual serving of God: the greatest trouble and most busy trade and worldly incumbrances, when they are necessary, or charitable, or profitable in order to any of those ends which we are bound to serve, whether public or private, being a doing God's work. For God provides the good things of the world to serve the needs of nature, by the labours of the ploughman, the skill and pains of the artisan, and the dangers and traffick of the merchant: these men are in their callings the ministers of the Divine providence, and the stewards of the creation, and servants of a great family of God, *the world*, in the employment of procuring necessaries for food and clothing, ornament and physic. In their propor-

tions also, a king and a priest and a prophet, a judge and an advocate, doing the works of their employment according to their proper rules, are doing the work of God, because they serve those necessities which God hath made, and yet made no provisions for them but by their ministry. So that no man can complain that his calling takes him off from religion: his calling itself and his very worldly employment in honest trades and offices is a serving of God; and, if it be moderately pursued, and according to the rules of Christian prudence, will leave void spaces enough for prayers and retirements of a more spiritual religion.

God hath given every man work enough to do, that there shall be no room for idleness; and yet hath so ordered the world, that there shall be space for devotion. He that hath the fewest businesses of the world, is called upon to spend more time in the dressing of his Soul; and he that hath the most affairs, may so order them, that they shall be a service of God; whilst at certain periods they are blessed with prayers and actions of religion, and all day long are hallowed by a holy intention.

However, so long as idleness is quite shut out from our lives; all the sins of wantonness, softness and effeminacy are prevented, and there is but little room left for temptation: and therefore to a busy man temptation is fain to climb up together with his businesses, and sins creep upon him only by accidents and occasions; whereas to an idle person they come in a full body, and with open violence, and the impudence of a restless importunity.

Idleness is called[b] *the sin of Sodom and her daughters*,

[b] Ezek. xvi. 49.

and indeed is [c] *the burial of a living man:* an idle person being so useless to any purposes of God and man, that he is like one that is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time, and eat the fruits of the earth: like a vermin or a wolf, when their time comes they die and perish, and in the mean time do no good; they neither plough nor carry burthens; all that they do, either is unprofitable, or mischievous.

Idleness is the greatest prodigality in the world: it throws away that which is invaluable in respect of its present use, and irreparable when it is past, being to be recovered by no power of art or nature. But the way to secure and improve our time we may practise in the following Rules.

Rules for employing our Time.

1. In the morning, when you awake, accustom yourself to *think first upon God*, or something in order to His service; and at night also, let Him close thine eyes: and let your sleep be necessary and healthful, not idle and expensive of time beyond the needs and conveniencies of nature; and sometimes be curious to see the preparation which the Sun makes, when he is coming forth from his chambers of the East.

2. Let every man that hath a calling, be *diligent* in pursuance of its employment; so as not lightly or without reasonable occasion to neglect it in any of those times which are usually, and by the custom of prudent persons and good husbands, employed in it.

3. Let all the *intervals* or void spaces of time be employed in prayers, reading, meditating, works of

[c] Senec.

nature, recreation, charity, friendliness and neighbourhood and means of spiritual and corporal health: ever remembering so to work in our calling, as not to neglect the work of our *high Calling;* but to begin and end the day with God, with such forms of devotion as shall be proper to our necessities.

4. The resting-days of Christians, and *Festivals* of the Church, must in no sense be days of idleness; for it is better to plough upon holy-days, than to do nothing, or to do viciously: but let them be spent in the works of the day, that is, of Religion and Charity, according to the rules appointed [d].

5. Avoid the company of *Drunkards* and *busy-bodies*, and all such as are apt to talk much to little purpose; for no man can be provident of his time, that is not prudent in the choice of his company: and if one of the speakers be vain, tedious, and trifling, he that hears and he that answers in the discourse are equal losers of their time.

6. Never talk with any man, or undertake any trifling employment, *merely to pass the time away:* for every day well spent may become a *day of Salvation*, and time rightly employed is *an acceptable time* [e]. And remember, that the time thou triflest away was given thee to repent in, to pray for pardon of sins, to work out thy salvation, to do the work of grace, to lay up against the day of Judgment a treasure of good works, that thy time may be crowned with Eternity.

7. In the midst of the works of thy calling often retire to God in *short Prayers* and ejaculations; and those may make up the want of those larger portions of time, which it may be thou desirest for devotion,

[d] See Chap. iv. Sect. 6.

[e] S. Bern. de triplici custodia.

and in which thou thinkest other persons have advantage of thee: for so thou reconcilest the outward work and thy inward calling, the Church and the commonwealth, the employment of the body and the interest of thy Soul: for be sure that God is present at thy breathings and hearty sighings of prayer, as soon as at the longer offices of less busied persons; and thy time is as truly sanctified by a trade, and devout, though shorter, prayers, as by the longer offices of those whose time is not filled up with labour and useful business.

8. Let your employment be such as may become a reasonable person: and not be a business fit for children or distracted people, but fit *for your age and understanding*. For a man may be very idly busy, and take great pains to so little purpose, that in his labours and expence of time he shall serve no end but of folly and vanity. There are some trades that wholly serve the ends of idle persons and fools, and such as are fit to be seized upon by the severity of laws, and banished from under the sun: and there are some people who are busy; but it is, as *Domitian* was, in catching flies.

9. Let your employment be fitted *to your person and calling*. Some there are that employ their time in affairs infinitely below the dignity of their person; and being called by God or by the republic to help to bear great burthens, and to judge a people, do enfeeble their understandings, and disable their persons by sordid and brutish business. Thus *Nero* went up and down *Greece*, and challenged the fiddlers at their trade. *Æropus* a *Macedonian* King made lanterns. *Harcatius* the King of *Parthia* was a mole-catcher: and *Biartes* the *Lydian* filed needles. He that is ap-

pointed to minister in holy things, must not suffer secular affairs and sordid arts to eat up great portions of his employment: a clergyman must not keep a tavern, nor a judge be an inn-keeper; and it was a great idleness in *Theophylact* the Patriarch of *C. P.* to spend his time in his stable of horses when he should have been in his study, or the pulpit, or saying his holy Offices. Such employments are the diseases of labour, and the rust of time, which it contracts, not by lying still, but by dirty employment.

10. Let our employment be such *as becomes a Christian;* that is, in no sense mingled with sin: for he that takes pains to serve the ends of covetousness, or ministers to another's lust, or keeps a shop of impurities or intemperance, is idle in the worst sense; for every hour so spent runs him backward, and must be spent again in the remaining and shorter part of his life, and spent better.

11. Persons of *great quality, and of no trade*, are to be most prudent and curious in their employment and traffick of time. They are miserable, if their education hath been so loose and undisciplined as to leave them unfurnished of skill to spend their time: but most miserable are they, if such misgovernment and unskilfulness make them fall into vicious and baser company, and drive on their time by the sad minutes and periods of sin and death. They that are *learned* know the worth of time, and the manner how well to improve a day; and they are to prepare themselves for such purposes in which they may be most useful in order to arts or arms, to counsel in public or government in their country: But for others of them that are *unlearned*, let them choose good

company, such as may not tempt them to a vice, or join with them in any; but that may supply their defects by counsel and discourse, by way of conduct and conversation. Let them learn easy and useful things, read history and the laws of the land, learn the customs of their country, the condition of their own estate, profitable and charitable contrivances of it: let them study prudently to govern their families, learn the burthens of their tenants, the necessities of their neighbours, and in their proportion supply them, and reconcile their enmities, and prevent their lawsuits, or quickly end them; and in this glut of leisure and disemployment, let them set apart greater portions of their time for Religion and the necessities of their Souls.

12. Let the *women of noble birth* and great fortunes do the same things in their proportions and capacities; nurse their children, look to the affairs of the house, visit poor cottages, and relieve their necessities, be courteous to the neighbourhood, learn in silence of their husbands or their spiritual guides, read good books, pray often and speak little, and *learn to do good works for necessary uses;* for by that phrase *S. Paul* expresses the obligation of Christian women to good housewifery, and charitable provisions for their family and neighbourhood.

13. Let all persons of *all conditions* avoid all delicacy and niceness in their *clothing* or *diet*, because such softness engages them upon great misspendings of their time, while they dress and comb out all their opportunities of their morning devotion, and half the day's severity, and sleep out the care and provision for their Souls.

14. Let every one of every condition avoid *curiosity*, and all enquiry into things that concern them not. For all business in things that concern us not is an employing our time to no good of ours, and therefore not in order to a happy Eternity. In this account our neighbour's necessities are not to be reckoned; for they concern us as one member is concerned in the grief of another: but going from house to house, tattlers and busy-bodies, which are the canker and rust of idleness, as idleness is the rust of time, are reproved by the Apostle in severe language, and forbidden in order to this exercise.

15. As much as may be, cut off all *impertinent and useless employments* of your life; unnecessary and fantastic visits, long waitings upon great personages, where neither duty nor necessity nor charity obliges us; all vain meetings, all laborious trifles, and whatsoever spends much time to no real, civil, religious, or charitable purpose.

16. Let not your *recreations* be lavish spenders of your time; but choose such which are healthful, short, transient, recreative, and apt to refresh you; but at no hand *dwell* upon them, or make them your *great employment:* for he that spends his time in sports, and calls it recreation, is like him whose garment is all made of fringes, and his meat nothing but sauces; they are healthless, chargeable, and useless. And therefore avoid such games which require much time or long attendance; or which are apt to steal thy affections from more severe employments. For to whatsoever thou hast given thy affections, thou wilt not grudge to give thy time. Natural necessity and the example of *S. John* (who recreated himself with

sporting with a tame partridge[f]) teach us that it is lawful to relax and unbend our bow, but not to suffer it to be unready or unstrung.

17. Set apart some portions of every day for *more solemn devotion* and religious employment, which be *severe* in *observing*: and if variety of employment, or prudent affairs, or civil society press upon you, yet so order thy *rule*, that the necessary parts of it be not omitted; and though just occasions may make our prayers shorter, yet let nothing but a violent, sudden, and impatient necessity make thee upon any one day wholly to omit thy morning and evening devotions; which if you be forced to make very short, you may supply and lengthen with ejaculations and short retirements in the daytime, in the midst of your employment, or of your company.

18. Do not the *work of God negligently*[g] and idly: let not thy heart be upon the world, when thy hand is lift up in prayer: and be sure to prefer an action of religion in its place and proper season before all worldly pleasure, letting secular things (that may be dispensed with in themselves) in these circumstances wait upon the other; not like the patriarch who ran from the Altar in *S. Sophia* to his stable in all his Pontificals, and in the midst of his office, to see a colt newly fallen from his beloved and much valued mare *Phorbante*[h]. More prudent and severe was that of Sir *Thomas More*, who, being sent for by the king when he was at his prayers in public, returned answer, he would attend him when he had first performed his service to the King of kings. And it did honour to *Rusticus* that, when letters from *Cæsar* were given to

[f] Cassian, Collat. xxiv. c. 21. [g] Jer. xlviii. 10. [h] Plutarch. de Curiosit.

him, he refused to open them till the philosopher had done his lecture. In honouring God and doing His work, put forth all thy strength; for of that time only thou mayest be most confident that it is gained, which is prudently and zealously spent in God's service.

19. When the *Clock strikes*, or however else you shall measure the day, it is good to say a short ejaculation every hour, that the parts and returns of devotion may be the measure of your time: and do so also in all the *breaches* of thy sleep; that those spaces, which have in them no direct business of the world, may be filled with religion.

20. If by thus doing you have not secured your time by an early and forehanded care, yet be sure by a timely diligence to *redeem the time;* that is, to be pious and religious in such instances in which formerly you have sinned, and to bestow your time especially upon such graces, the contrary whereof you have formerly practised, doing actions of chastity and temperance with as great a zeal and earnestness as you did once act your uncleanness; and then by all arts to watch against your present and future dangers, from day to day securing your standing: this is properly *to redeem your time;* that is, to buy your security of it at the rate of any labour and honest arts.

21. Let him that is most busied set apart some *solemn time*[1] *every year*, in which, for the time quitting all worldly business, he may attend wholly to fasting and prayer, and the dressing of his Soul by confessions, meditations, and attendances upon God; that he may make up his accounts, renew his vows, make amends for his carelessness, and retire back again

[1] 1 Cor. vii. 5.

from whence levity and the vanities of the world, or the opportunity of temptations, or the distraction of secular affairs, have carried him.

22. In this we shall be much assisted, and we shall find the work more easy, if, before we sleep every night, we *examine the actions of the past day* with a particular scrutiny, if there have been any accident extraordinary, as long discourse, a Feast, much business, variety of company. If nothing but common hath happened, the less examination will suffice: only let us take care, that we sleep not without such a recollection of the actions of the day, as may represent any thing that is remarkable and great either to be the matter of sorrow or thanksgiving; for other things a general care is proportionable.

23. Let all these things be done *prudently and moderately;* not with scruple and vexation. For these are good advantages, but the particulars are not Divine commandments; and therefore are to be used as shall be found expedient to every one's condition. For, provided that our duty be secured, for the degrees and for the instruments every man is permitted to himself and the conduct of such who shall be appointed to him. He is happy that can secure every hour to a sober or a pious employment: but the duty consists not scrupulously in minutes and half hours, but in greater portions of time; provided that no minute be employed in sin, and the great portions of our time be spent in sober employment, and all the appointed days and some portions of every day be allowed for Religion. In all the lesser parts of time we are left to our own elections and prudent management, and to the consideration of the great degrees

and differences of glory that are laid up in Heaven for us, according to the degrees of our care, and piety, and diligence.

The benefits of this exercise.

This exercise, besides that it hath influence upon our whole lives, it hath a special efficacy for the preventing of, 1. Beggarly sins; that is, those sins which idleness and beggary usually betray men to: such as are lying, flattery, stealing, and dissimulation. 2. It is a proper antidote against carnal sins, and such as proceed from fulness of bread and emptiness of employment. 3. It is a great instrument of preventing the smallest sins and irregularities of our life, which usually creep upon idle, disemployed, and curious persons. 4. It not only teaches us to avoid evil, but engages us upon *doing good*, as the proper business of all our days. 5. It prepares us so against *sudden changes*, that we shall not easily be surprised at the sudden coming of the Day of the Lord: For he that is curious of his time, will not easily be unready and unfurnished.

SECT. II.

The second general instrument of holy Living, Purity of Intention.

That we should intend and design God's glory in every action we do, whether it be natural or chosen, is expressed by *S. Paul*[1], *Whether ye eat or drink do all to the glory of God.* Which rule when we observe, every action of nature becomes religious, and every meal is an act of worship, and shall have its reward in

[1] 1 Cor. x. 31.

its proportion, as well as an act of prayer. Blessed be that goodness and grace of God, which, out of infinite desire to glorify and save mankind, would make the very works of nature capable of becoming acts of virtue, that all our lifetime we may do Him service.

This grace is so excellent, that it sanctifies the most *common action* of our life: and yet so necessary, that without it the very best actions of our devotions are imperfect and vicious. For he that prays out of custom, or gives alms for praise, or fasts to be accounted religious, is but a Pharisee in his devotion, and a beggar in his alms, and a hypocrite in his fast. But a holy end sanctifies all these, and all other actions which can be made holy, and gives distinction to them, and procures acceptance.

For, as to know the end distinguishes a man from a beast; so to choose a good end distinguishes him from an evil man. *Hezekiah* repeated his good deeds upon his sick-bed, and obtained favour of God; but the Pharisee was accounted insolent for doing the same thing: because this man did it to upbraid his brother, the other to obtain a mercy of God. *Zacharias* questioned with the Angel about his message, and was made speechless for his incredulity; but the blessed Virgin *Mary* questioned too, and was blameless: for she did it to enquire after the *manner* of the thing, but he did not believe the *thing itself:* he doubted of God's power, or the truth of the messenger; but she only of her own incapacity. This was it which distinguished the mourning of *David* from the exclamation of *Saul;* the confession of *Pharaoh* from that of *Manasses;* the tears of *Peter* from the repentance of *Judas:* "for the praise is not in the

deed done, but in the manner of its doing. If a man visits his sick friend, and watches at his pillow for charity sake, and because of his old affection, we approve it: but if he does it in hope of legacy, he is a vulture, and only watches for the carcase. The same things are honest and dishonest: the *manner* of *doing them* and the *end* of the design makes the separation[k]."

Holy intention is to the actions of a man that which the Soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar: for without these the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and a ruin; and the action is sinful, or unprofitable and vain. The poor farmer that gave a dish of cold water to *Artaxerxes* was rewarded with a golden goblet; and he that gives the same to a *disciple in the name of a disciple* shall have a crown: but if he gives water in despite, when the disciple needs wine or a cordial, his reward shall be to want that water to cool his tongue.

But this Duty must be reduced to Rules.

Rules for our Intentions.

1. In every action reflect upon *the end;* and, in your undertaking it, consider *why* you do it, and what you propound *to yourself for a reward,* and *to your action as its end.*

2. Begin every action in the Name of the Father,

[k] Seneca.

of the Son, and of the Holy Ghost: the meaning of which is, 1. That we be careful that we do not the action without the permission or warrant of God. 2. That we design it to the glory of God, if not in the direct action, yet at least in its consequence; if not in the particular, yet at least in the whole order of things and accidents. 3. That it may be so blessed, that what you intend for innocent and holy purposes, may not by any chance or abuse or misunderstanding of men be turned into evil, or made the occasion of sin.

3. Let every action of concernment be *begun with prayer*, that God would not only bless the action, but sanctify your purpose; and make an oblation of the action to God: holy and well-intended actions being the best oblations and presents we can make to God and, when God is entitled to them, He will the rather keep the fire upon the altar bright and shining.

4. In the prosecution of the action, renew and renkindle your purpose by *short ejaculations* to these purposes: *Not unto us, O Lord, not unto us, but unto Thy Name let all praise be given:* and consider, *Now I am working the work of God; I am His servant, I am in a happy employment, I am doing my Master's business, I am not at my own dispose, I am using His talents, and all the gain must be His:* for then be sure, as the glory is His, so the reward shall be thine. If thou bringest His goods home with increase, He will make thee ruler over cities.

5. Have a care, that, while the altar thus sends up a holy fume, thou dost not suffer the birds to come and carry away the sacrifice: that is, let not that which began well, and was intended for God's glory,

decline and end in thy own praise, or temporal satisfaction, or a sin. A story told to represent the vileness of unchastity is well begun: but if thy female auditor be pleased with thy language, and begins rather to like thy person for thy story, than to dislike the crime, be watchful, lest this goodly head of gold descend in silver and brass, and end in iron and clay, like *Nebuchadnezzar's* image; for from the *end* it shall have its name and reward.

6. If any *accidental event*, which was not first intended by thee, can come to pass, let it not be taken into thy purposes, nor at all be made use of: as, if by telling a true story you can do an ill turn to your enemy, by no means do it; but when the temptation is found out, turn all thy enmity upon that.

7. In every more solemn action of Religion, join together *many good ends*, that the consideration of them may entertain all your affections, and that when any one ceases, the purity of your intention may be supported by another supply. He that fasts only to tame a rebellious body, when he is provided of a remedy either in Grace or Nature, may be tempted to leave off his fasting. But he that in his fast intends the mortification of every unruly appetite, and accustoming himself to bear the yoke of the Lord, a contempt of the pleasures of meat and drink, humiliation of all wilder thoughts, obedience and humility, austerity and charity, and the convenience and assistance to devotion, and to do an act of repentance; whatever happens, will have reason enough to make him to continue his purpose, and to sanctify it. And certain it is, the more good ends are designed in an action, the more degrees of excellency the man obtains.

8. If any temptation to spoil your purpose happens in a religious duty, do not presently *omit the action*, but rather strive to rectify your intention and to mortify the temptation. *S. Bernard* taught us this rule: For when the Devil, observing him to preach excellently and to do much benefit to his hearers, tempted him to vain-glory, hoping that the good man to avoid that would cease preaching, he gave this answer only; *I neither began for thee, neither for thee will I make an end.*

9. In all actions which are of *long continuance*, deliberation, and abode, let your holy and pious intention be *actual;* that is, that it be by a special prayer or action, by a peculiar act of resignation or oblation, given to God: but in smaller actions, and little things and indifferent, fail not to secure a pious *habitual* intention; that is, that it be included within your general care, that no action have an ill end; and that it be comprehended in your general prayers, whereby you offer yourself and all you do to God's glory.

10. Call not *every temporal end* a defiling of thy intention, but only, 1. when it contradicts any of the ends of God; or, 2. when it is principally intended in an action of Religion. For sometimes a temporal end is part of our duty: and such are all the actions of our calling, whether our employment be religious or civil. We are commanded to provide for our family: but if the Minister of Divine Offices shall take upon him that holy calling for covetous or ambitious ends, or shall not design the glory of God principally and especially, he hath polluted his hands and his heart; and the fire of the altar is quenched, or it sends forth nothing but the smoke of mushrooms, or unpleasant

gums. And it is a great unworthiness to prefer the interest of a creature before the ends of God the Almighty Creator.

But because many cases may happen in which a man's *heart may deceive him*, and he may not well know what is in his own spirit; therefore by these following signs we shall best make a judgment, *whether our intentions be pure, and our purposes holy*.

Signs of Purity of Intention.

1. It is probable our hearts[1] are right with God, and our intentions innocent and pious, if we set upon actions of Religion or civil life with an *affection proportionate* to the quality of the work; that we act our temporal affairs with a desire no greater than our necessity; and that in actions of Religion we be zealous, active, and operative, so far as prudence will permit; but in all cases, that we value a religious design before a temporal, when otherwise they are in equal order to their several ends: that is, that whatsoever is necessary in order to our Soul's health be higher esteemed than what is for bodily; and the necessities, the indispensable necessities, of the spirit be served before the needs of nature, when they are required in their several circumstances: or plainer yet, when we choose any temporal inconvenience rather than commit a sin, and when we choose to do a duty rather than to get gain. But he that does his recreation or his merchandise cheerfully, promptly, readily, and busily, and the works of Religion slowly, flatly, and without appetite; and the spirit moves like *Pharaoh's* chariots when the wheels were off; it is a sign

[1] See sect. 1. of this chapter, rule 18.

that his heart is not right with God, but it cleaves too much to the world.

2. It is likely our hearts are pure and our intentions spotless, when we are *not solicitous* of the *opinion* and censures of men; but only that we do our duty, and be accepted of God. For our eyes will certainly be fixed there from whence we expect our reward: and if we desire that God should approve us, it is a sign we do His work, and expect Him our paymaster.

3. He that does as well *in private,* between God and his own Soul, *as in public,* in pulpits, in theatres, and market-places; hath given himself a good testimony that his purposes are full of honesty, nobleness, and integrity. For what *Helkanah* said to the Mother of *Samuel, Am not I better to thee than ten sons?* is most certainly verified concerning God; that He who is to be our Judge is better than ten thousand witnesses. But he that would have his virtue published, studies not virtue, but glory. "He is not just[m], that will not be just without praise: but he is a righteous man, that does justice when to do so is made infamous; and he is a wise man, who is delighted with *an ill name* that is *well gotten.* And indeed that man hath a strange[n] covetousness, or folly, that is not contented with this reward, that *he hath pleased God.* And see what he gets by it. He that does good works[o] for praise or secular ends, sells an inestimable jewel for a trifle; and that, which would purchase heaven for him, he parts with for the breath of the people; which at best is but air, and that not often wholesome."

[m] Seneca, Ep. 113. [n] S. Chrys. lib. ii. de Compun. cordis.
[o] S. Greg. Moral., viii. cap. 25.

4. It is well also, when we are not solicitous or troubled concerning the *effect and event* of all our actions; but that, being first by prayer recommended to Him, is left at His dispose: for then, in case the event be not answerable to our desires, or to the efficacy of the instrument, we have nothing left to rest in but the honesty of our purposes; which it is the more likely we have secured, by how much more we are indifferent concerning the success. *S. James* converted but eight persons, when he preached in *Spain;* and our blessed Saviour converted fewer than His own disciples did: And if thy labours prove unprosperous, if thou beestmuch troubled at that, it is certain thou didst not think thyself secure of a reward for your intention, which you might have done, if it had been pure and just.

5. He loves *virtue* for God's sake and its own, that loves and honours it *wherever* it is to be seen; but he that is *envious* or *angry* at a virtue that is not his own, at the perfection or excellency of his neighbour, is not covetous of the virtue, but of its reward and reputation; and then his intentions are polluted. It was a great ingenuity in *Moses,* that wished *all the people* might be *Prophets;* but if he had designed his own honour, he would have prophesied alone. But he that desires only that the work of God and Religion shall go on, is pleased with it, whoever is the instrument.

6. He that *despises the world* and all its appendent vanities, is the best judge, and the most secured, of his intentions; because he is the farthest removed from a temptation. Every degree of mortification is a testimony of the purity of our purposes: and in

what degree we despise sensual pleasure, or secular honours, or worldly reputation, in the *same degree* we shall conclude our heart right to Religion and spiritual designs.

7. When we are *not solicitous* concerning the *instruments* and *means* of our actions, but use those means which God hath laid before us, with resignation, indifferency, and thankfulness; it is a good sign that we are rather intent upon the end of God's glory, than our own conveniency or temporal satisfaction. He that is indifferent whether he serve God in riches or in poverty, is rather a seeker of God than of himself; and he that will throw away a good book because it is not curiously gilded, is more curious to please his eye, than to inform his understanding.

8. When a temporal end consisting with a spiritual, and pretended to be subordinate to it, happens to *fail* and be defeated; if we can *rejoice* in that, so God's glory may be secured and the interests of Religion; it is a great sign our hearts are right, and our ends prudently designed and ordered.

When our *intentions* are thus *balanced*, regulated, and discerned, we may consider, 1. That *this exercise* is of so universal efficacy in the whole course of a holy life, that it is like the *soul to every* holy *action*, and must be provided for in every undertaking; and is of itself alone sufficient to make all natural and indifferent actions to be adopted into the family of Religion.

2. That there are some actions, which are usually reckoned as parts of our Religion, which yet of themselves are so relative and imperfect, that without the purity of intention they degenerate: and unless they

be directed and proceed on to those purposes which God designed them to, they return into the family of common, secular, or sinful actions. Thus *alms* are for *charity*, *fasting* for *temperance*, *prayer* is for *religion*, *humiliation* is for *humility*, *austerity* or *sufferance* is in order to the virtue of *patience:* and when these actions fail of their several ends, or are not directed to their own purposes, *alms* are mis-spent, *fasting* is an impertinent trouble, *prayer* is but lip-labour, *humiliation* is but hypocrisy, *sufferance* is but vexation; for such were the *alms* of the Pharisee, the *fast* of *Jezabel*, the *prayer* of *Judah* reproved by the Prophet *Isaiah*, the *humiliation* of *Ahab*, the *martyrdom* of *Heretics;* in which nothing is given to *God* but the body or *the forms of Religion*, but the soul and *the power of Godliness* is wholly wanting.

3. We are to consider, that *no intention* can *sanctify* an *unholy* or unlawful action. *Saul*, the King, disobeyed God's commandment, and spared the cattle of *Amalek* to reserve the best for sacrifice: and *Saul*, the Pharisee, persecuted the Church of *God* with a design to do *God* service: and they that killed the Apostles had also good purposes, but they had unhallowed actions. When there is both truth in election and charity in the intention[p]; when we go to *God* in ways of His own choosing or approving; then *our eye is single*, and our hands are clean, and our hearts are pure. But when a man does evil that good may come of it, or good to an evil purpose; that man does like him that rolls himself in thorns that he may sleep easily; he roasts himself in the fire, that he may quench his thirst with his own sweat: he turns his

[p] S. Bern. lib. de Præcept.

face to the east, that he may go to bed with the Sun. I end this with the saying of a wise Heathen[q]: "He is to be called evil, that is only good for his own sake. Regard not how full hands you bring to *God*, but how pure. Many cease from sin out of fear alone, not out of innocence or love of virtue; and they (as yet) are not to be called innocent, but timorous."

SECT. III.

The third general Instrument of Holy Living: or the Practice of the Presence of God.

THAT God is present in all places, that He sees every action, hears all discourses, and understands every thought, is no strange thing to a Christian ear, who hath been taught this doctrine not only by *right reason*, and the consent of all the wise men in the world, but also by God Himself in Holy Scripture. "*Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth*[r]*?*" "*Neither is there any creature that is not manifest in His sight; but all things are naked and open to the eyes of Him with whom we have to do*[s]." "*For in Him we live and move and have our being*[t]." God is wholly in every place; included in no place; not bound with cords, except those of love; not divided into parts; not changeable into several shapes; fil ing heaven and earth with His present power, and with His never absent nature. So S. Augustine[u] expresses this article. So that we may imagine God to

[q] Publius Mimus. [r] Jer. xxiii. 23, 24. [s] Heb. iv. 13.
[t] Acts vii. 28. [u] Lib. vii. de Civit. c. xxx.

be as the air and the sea; and we all enclosed in His circle, wrapt up in the lap of His infinite nature; or as infants in the wombs of their pregnant mothers: and we can no more be removed from the presence of God, than from our own being.

Several manners of the Divine presence.

The presence of God is understood by us in several manners and to several purposes.

1. God is present *by His Essence;* which, because it is infinite, cannot be contained within the limits of any place: and because He is of an essential purity and spiritual nature, He cannot be undervalued by being supposed present in the places of unnatural uncleanness: because, as the sun reflecting upon the mud of strands and shores is unpolluted in its beams, so is God not dishonoured when we suppose Him in every of His Creatures, and in every part of every one of them; and is still as unmixt with any unhandsome adherence, as is the soul in the bowels of the body.

2. God is every where present *by His power.* He rolls the orbs of Heaven with His hand; He fixes the Earth with His foot; He guides all the Creatures with His eye, and refreshes them with His influence: He makes the powers of Hell to shake with His terrors, and binds the Devils with His Word, and throws them out with His command; and sends the Angels on embassies with His decrees: He hardens the joints of infants, and confirms the bones when they are fashioned beneath secretly in the earth. He it is that assists at the numerous production of fishes; and there is not one hollowness in the bottom of the sea, but He shews Himself to be Lord of it by sustaining there

the creatures that come to dwell in it: And in the wilderness the bittern and the stork, the dragon and the satyr, the unicorn and the elk, live upon His provisions, and revere His power, and feel the force of His Almightiness.

3. God is *more specially present* in some places by the several and more special manifestations of Himself to extraordinary purposes. First, *by Glory*. Thus His seat is in Heaven; because there He sits encircled with all the outward demonstrations of His glory, which He is pleased to shew to all the inhabitants of those His inward and secret Courts. And thus they *that die in the Lord* may be properly said to be *gone to God;* with whom although they were before, yet now they enter into His Courts, into the secret of His Tabernacle, into the retinue and splendour of His glory. *That is* called *walking* with God; but *this* is *dwelling* or *being* with Him. *I desire to be dissolved and to be with Christ;* so said *S. Paul.* But this manner of the Divine presence is reserved for the elect people of God, and for their portion in their country.

4. God is *by grace and benediction* specially present *in holy places*[x], and in the solemn assemblies of His servants. If holy people meet in grots and dens of the earth, when persecution or a public necessity disturbs the public order, circumstance, and convenience; God fails not to come thither to them: but God is also by the same or a greater reason present there where they meet *ordinarily, by order and public authority:* there God is present ordinarily, that is, at every such meeting. God will go out of His way to

[x] Matt. xviii. 20; Heb. x. 25.

meet His Saints, when themselves are forced out of their way of order by a sad necessity: but else, *God's usual way* is to be present in those places where His servants are appointed *ordinarily* to meet[y]. But His presence there signifies nothing but a *readiness* to hear their prayers, to bless their persons, to accept their offices, and to like even the circumstance of orderly and public meeting. For thither the prayers of consecration, the public authority separating it, and God's love of order, and the reasonable customs of Religion, have in ordinary, and in a certain degree, fixed this manner of His presence; and He loves to have it so.

5. God is *especially present* in the hearts of His people *by His Holy Spirit:* and indeed the hearts of holy men are Temples in the truth of things, and in type and shadow they are Heaven itself. For God *reigns* in the hearts of His servants: there is *His kingdom.* The power of grace hath *subdued* all His enemies: there is *His power.* They *serve* Him night and day, and give Him thanks and praise: that is *His glory.* This is the religion and worship of God in the Temple. The Temple itself is the heart of man; Christ is the High Priest, who from thence sends up the incense of prayers, and joins them to His own intercession, and presents all together to His Father; and the Holy Ghost, by His dwelling there, hath also consecrated it into a Temple[z]; and God dwells in our hearts by faith, and Christ by His Spirit, and the Spirit by His purities: so that we are also Cabinets of the Mysterious Trinity; and what is this short of Heaven itself, but as infancy is short of manhood, and

[y] 1 Kings v. 9; Ps. cxxxviii. 1, 2. [z] 1 Cor. iii. 16; 2 Cor. vi. 16.

letters of words? The same state of life it is, but not the same age. It is *Heaven in a looking-glass* (dark, but yet true), representing the beauties of the Soul, and the graces of God, and the images of His eternal glory, by the reality of a special presence.

6. God is specially present in the *consciences* of all persons, *good and bad, by way of testimony and judgment:* that is, He is there a remembrancer to call our actions to mind, a witness to bring them to judgment, and a judge to acquit or to condemn. And although this manner of presence is in this life after the manner of this life, that is, imperfect, and we forget many actions of our lives; yet the greatest changes of our state of grace or sin, our most considerable actions, are always present, like Capital Letters to an aged and dim eye: and at the day of judgment God shall draw aside the cloud, and manifest this manner of His presence more notoriously, and make it appear that He was an observer of our very thoughts; and that He only laid those things by, which because we covered with dust and negligence, were not then discerned. But when we are risen from our dust and imperfection, they all appear plain and legible.

Now the consideration of this great truth is of a very universal use in the whole course of the life of a Christian. All the consequents and effects of it are universal. *He that remembers that God stands a *witness* and a *judge*, beholding every secrecy; besides his impiety, must have put on impudence, if he be not much restrained in his temptation to sin. "For the greatest part of sin is taken away[a], if a man have a witness of his conversation: And he is a great de-

[a] S. Aug. de verbis Dominicis, c. 3.

spiser of God, who sends a boy away when he is going to commit fornication; and yet will dare to do it, though he knows God is present and cannot be sent off: as if the eye of a little boy were more awful than the all-seeing eye of God. He is to be feared in public, He is to be feared in private: if you go forth, He spies you; if you go in, He sees you; when you light the candle, He observes you; when you put it out, then also God marks you. Be sure that while you are in His sight you behave yourself as becomes so holy a presence." But if you will sin, retire yourself wisely, and go where God cannot see: For no where else can you be safe. And certainly, if men would always actually consider, and really esteem this truth, that God is the *great Eye* of the World, always watching over our actions, and an *ever-open Ear* to hear all our words, and an *unwearied Arm* ever lifted up to crush a sinner into ruin; it would be the readiest way in the world to make sin to cease from amongst the children of men, and for men to approach to the blessed estate of the Saints in Heaven, who cannot sin, for they always walk in the presence and behold the face of God. This instrument is to be reduced to practice according to the following Rules.

Rules of exercising this consideration.

1. Let this actual thought often return, that God is omnipresent, filling every place; and say with *David, Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: If I make my bed in hell, Thou art there, &c.*[b] This thought by being frequent

[b] Ps. xiii. 7, 8.

will make an *habitual dread* and reverence towards God, and fear in all thy actions. For it is a great necessity and engagement to do unblameably, when we act before the Judge[c], who is *infallible* in His sentence, *all knowing* in His information, *severe* in His anger, *powerful* in His providence, and *intolerable* in His wrath and indignation.

2. In the beginning of actions of Religion, make an *act of Adoration*, that is, solemnly worship God, and place thyself in God's presence, and behold Him with the eye of faith; and let Thy desires actually fix on Him as the object of thy worship, and the reason of thy hope, and the fountain of thy blessing. For when thou hast placed thyself before Him and kneelest in His presence, it is most likely all the following parts of thy devotion will be answerable to the wisdom of such an apprehension, and the glory of such a presence.

3. Let *every thing you see* represent to your spirit the presence, the excellency, and the power of God; and let your conversation with the creatures lead you unto the Creator; for so shall your actions be done more frequently with an actual eye to God's presence, by your often seeing Him in the glass of the Creation. In the face of the Sun you may see God's beauty; in the fire you may feel His heat warming; in the water His gentleness to refresh you: He it is that comforts your spirit when you have taken cordials: it is the dew of Heaven that makes your field give you bread; and the breasts of God are the bottles that minister drink to your necessities. This philosophy, which is obvious to every man's experience, is a good advantage

[c] Boeth. lib. 5, de Consol.

to our piety; and by this act of understanding our wills are checked from violence and misdemeanour.

4. In your retirement make *frequent colloquies* or short discoursings between God and thy own soul. *Seven times a day do I praise Thee*[d]*: and in the night season also I thought upon Thee while I was waking*[e]. So did *David:* and every act of complaint or thanksgiving, every act of rejoicing or of mourning, every petition and every return of the heart in these entercourses, is a going to God, an appearing in His presence, and a representing Him present to thy spirit and to thy necessity. And this was long since by a spiritual person called, *a building to God a Chapel in our heart.* It reconciles *Martha's* employment with *Mary's* devotion, charity, and Religion, the necessities of our calling and the employments of devotion. For thus in the midst of the works of your trade, you may retire into your chapel, your heart, and converse with God by frequent addresses and returns.

5. Represent and offer to God *acts of love and fear;* which are the proper effects of this apprehension, and the proper exercise of this consideration. For, as God is every where present by His *power*, He calls for *reverence* and godly fear: as He is present to thee in all thy *needs*, and relieves them, He deserves thy *love:* and since in every accident of our lives we find one or other of these apparent, and in most things we see both, it is a proper and proportionate return, that to every such demonstration of God, we express ourselves sensible of it, by admiring the Divine goodness, or trembling at His presence: ever obeying Him, because we love Him; and ever obey-

[d] Ps. cxix. 164. [e] Ps. cxix. 55; Ps. lxiii. 6.

ing Him, because we fear to offend Him. This is that which *Enoch* did, who thus *walked with God.*

6. Let us remember that *God is in us*, and that we are in Him: we are His workmanship, let us not deface it; we are in His presence, let us not pollute it by unholy and impure actions. *God hath also wrought all our works in us*[f]: and, because He rejoices in His own works; if we defile them, and make them unpleasant to Him, we walk perversely with *God*, and He will walk crookedly towards us.

7. *God is in the bowels of thy brother;* refresh them when he needs it, and then you give your alms *in the presence of God and to God;* and He feels the relief which thou providest for thy brother.

8. *God is in every place:* suppose it therefore to be a Church: and that decency of deportment and piety of carriage, which you are taught by Religion or by custom or by civility and public manners to use in Churches, the same *use in all places:* with this difference only, that in Churches let your deportment be religious in external forms and circumstances also; but there and every where let it be religious in abstaining from spiritual undecencies, and in readiness to do good actions: that it may not be said of us, as God once complained of His people, *Why hath My beloved done wickedness in My house*[g]*?*

9. *God is in every creature:* be cruel towards none, neither abuse any by intemperance. Remember that the creatures, and every member of thy own body, is one of the lesser cabinets and receptacles of God. They are such which *God* hath blessed with His presence, hallowed by His touch, and separated from

[f] Isa. xxvi. 12. [g] Jer. xi. 15, secun. vulg. Edit.

unholy use, by making them to belong to His dwelling.

10. He walks as in the presence of *God*, that converses with Him in frequent prayer and frequent communion; that runs to Him in all his necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for his sins; that asks remedy and support for his weakness; that fears Him as a Judge; reverences Him as a Lord; obeys Him as a Father; and loves Him as a Patron.

The Benefits of this exercise.

The benefits of this consideration and exercise being universal upon all the parts of piety, I shall less need to specify any particulars; but yet most properly this exercise of considering the Divine presence is, 1. An excellent *help to prayer*, producing in us reverence and awfulness to the Divine Majesty of *God*, an actual devotion in our offices. 2. It produces a *confidence in God*, and fearlessness of our enemies, patience in trouble, and hope of remedy; since *God* is so nigh in all our sad accidents, He is a disposer of the hearts of men and the events of things; He proportions out our trials, and supplies us with remedy, and where *His rod strikes us*, *His staff supports us*. To which we may add this; that God, who is always with us, is especially *by promise* with us in *tribulation*, to turn the misery into a mercy, and that our greatest trouble may become our advantage by entitling us to a new manner of the Divine presence. 3. It is apt to produce *joy and rejoicing in God*, we being more apt to delight in the partners and witnesses of our conversation; every

degree of mutual abiding and conversing being a relation and an endearment: we are of the same household with God; He is with us in our natural actions to preserve us, in our recreations to restrain us, in our public actions to applaud or reprove us, in our private to observe us, in our sleeps to watch by us, in our watchings to refresh us: and if we walk with God in *all His ways* as He walks with us *in all ours*, we shall find perpetual reasons to enable us to keep that rule of God, *Rejoice in the Lord always, and again I say rejoice.* And this puts me in mind of a saying of an old religious person[h], "There is one way of overcoming our ghostly enemies; spiritual mirth, and a perpetual bearing of God in our minds." This effectively resists the Devil, and suffers us to receive no hurt from him. 4. This exercise is apt also to *enkindle holy desires of the enjoyment of God*, because it produces joy when we do enjoy Him; the same desires that a weak man hath for a defender, the sick man for a physician, the poor for a patron, the child for his father, the espoused lover for her betrothed. 5. From the same fountain are apt to issue *humility of spirit*, apprehensions of our great distance and our great needs, our daily wants and hourly supplies, admiration of God's unspeakable mercies: It is the cause of great modesty and decency in our actions; it helps to recollection of mind, and restrains the scatterings and looseness of wandering thoughts: it establishes the heart in good purposes, and leadeth on to perseverance; it gains purity and perfection, (according to the saying of *God* to *Abraham, Walk before Me, and be perfect,*)

[h] In vita S. Antho.

holy fear, and holy love, and indeed everything that pertains to holy living: when we see ourselves placed in the *Eye of God*, who sets us on work and will reward us plenteously, to serve Him with an *Eye-service* is very pleasing; for He also sees the heart: and the want of this consideration was declared to be the cause why *Israel* sinned so grievously, "*For they say, The Lord hath forsaken the earth, and the Lord seeth not*[i]:" "*therefore the land is full of blood, and the city full of perverseness*[k]." What a child would do in the eye of his father, and a pupil before his tutor, and a wife in the presence of her husband, and a servant in the sight of his master; let us always do the same: for *we are made a spectacle to God, to Angels, and to men*[l]; we are always in the sight and presence of the All-seeing and Almighty God, who also is to us a Father and a Guardian, a Husband and a Lord.

PRAYERS AND DEVOTIONS ACCORDING TO THE RELIGION AND PURPOSES OF THE FOREGOING CONSIDERATIONS.

I.—*For grace to spend our time well.*

O Eternal *God*, who from all eternity dost behold and love Thy own glories and perfections infinite, and hast created me to do the work of God after the manner of men, and to serve Thee in this generation, and according to my capacities; give me Thy grace, that I may be a curious and prudent spender of my time, so as I may best prevent or resist all temptation, and be profitable to the Christian Commonwealth, and by discharging all my duty may glorify Thy Name. Take

[i] Ps. x. 11. [k] Ezek. ix. 9. [l] 1 Cor. iv. 9.

from me all slothfulness, and give me a diligent and an active spirit, and wisdom to choose my employment; that I may do works proportionable to my person, and to the dignity of a Christian, and may fill up all the spaces of my time with actions of Religion and Charity; that, when the Devil assaults me, he may not find me idle, and my dearest Lord at His sudden coming may find me busy in lawful, necessary, and pious actions; improving my talent entrusted to me by Thee, my Lord, that I may enter into the joy of my Lord, to partake of His eternal felicities, even for Thy mercy sake, and for my dearest Saviour's sake. *Amen.*

¶ Here follows the devotion of ordinary days; for the right employment of those portions of time which every day must allow for Religion.

The first Prayers in the Morning as soon as we are dressed.

¶ Humbly and reverently compose yourself, with heart lift up to God and your head bowed; and, meekly kneeling upon your knees, say the Lord's Prayer: after which, use the following Collects, or as many of them as you shall choose.

Our Father which art in Heaven, &c.

1.—*An act of Adoration, being the song that the Angels sing in Heaven.*

Holy, Holy, Holy, Lord God Almighty, who was, and is, and is to come[m]: Heaven and Earth, Angels and Men, the Air and the Sea, give glory, and honour, and thanks to Him that sitteth on the throne, who liveth for ever and ever[n]. All the blessed spirits and souls of the righteous cast their crowns before the throne, and worship Him that liveth for ever and

[m] Rev. xi. 17. [n] Rev. v. 11, 13.

ever; "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created[o]." "Great and marvellous are Thy works, O Lord God Almighty: just and true are Thy ways, Thou King of Saints[p]. Thy wisdom is infinite, Thy mercies are glorious; and I am not worthy, O Lord, to appear in Thy presence, before whom the Angels hide their faces. O Holy and Eternal *Jesus*, Lamb of God, who wert slain from the beginning of the world, Thou hast redeemed us to God by Thy blood out of every nation, and hast made us unto our God kings and priests, and we shall reign with Thee for ever[q]." "Blessing, honour, glory and power be unto Him that sitteth on the throne and to the Lamb for ever and ever[r]." *Amen.*

II.—*An act of thanksgiving, being the song of David for the Morning.*

Sing praises unto the Lord[s], O ye Saints of His, and give thanks to Him for a remembrance of His holiness. For His wrath endureth but the twinkling of an eye, and in His pleasure is life; heaviness may endure for a night, but joy cometh in the morning. Thou, Lord, hast preserved me this night from the violence of the spirits of darkness[t], from all sad casualties and evil accidents, from the wrath which I have every day deserved: Thou hast brought my Soul out of hell[u], Thou hast kept my life from them that go down into the pit: Thou hast shewed me marvellous great kindness[x], and hast blessed me for ever: the greatness of Thy glory reacheth unto the heavens, and

o Rev. iv. 10, 11. p Rev. xv. 3. q Rev. v. 9, 10. r Rev. v. 13.
s Ps. xxx. 4, 5. t Ps. xxx. 1. u Ps. xxx. 3. x Ps. xxxi. 23.

Thy truth unto the clouds[y]. Therefore shall every good man sing of Thy praise without ceasing. O my God, I will give thanks unto Thee for ever[z]. *Hallelujah.*

III.—*An Act of oblation, or presenting ourselves to God for the day.*

Most Holy and Eternal God, Lord and Sovereign of all the creatures, I humbly present to Thy Divine Majesty myself, my Soul and body, my thoughts and my words, my actions and intentions, my passions and my sufferings, to be disposed by Thee to Thy glory; to be blessed by Thy providence; to be guided by Thy counsel; to be sanctified by Thy Spirit; and afterwards that my body and soul may be received into glory: for nothing can perish which is under Thy custody: and the enemy of souls cannot devour what is Thy portion, nor take it out of Thy hands. This day, O Lord, and all the days of my life I dedicate to Thy honour, and the actions of my calling to the uses of grace, and the Religion of all my days to be united to the merits and intercession of my holy Saviour *Jesus;* that in Him and for Him I may be pardoned and accepted. *Amen.*

IV.—*An act of Repentance or Contrition.*

For as for me, I am not worthy to be called Thy servant, much less am I worthy to be Thy son; for I am the vilest of sinners and the worst of men, a lover of the things of the world and a despiser of the things of God, [*proud and envious, lustful and intemperate,*] greedy of sin and impatient of reproof, desirous to seem holy and negligent of being so, trans-

[y] Ps. xxxvi. 5; cviii. 4, 5. [z] Ps. xxx. 12.

ported with interest, fooled with presumption and false principles, disturbed with anger, with a peevish and unmortified spirit, and disordered by a whole body of sin and death. Lord, pardon all my sins for my sweetest Saviour's sake: Thou who didst die for me, Holy *Jesus*, save me and deliver me: reserve not my sins to be punished in the day of wrath and eternal vengeance; but wash away my sins, and blot them out of Thy remembrance, and purify my Soul with the waters of repentance and the blood of the cross; that for what is past Thy wrath may not come out against me, and for the time to come I may never provoke Thee to anger or to jealousy. O just and dear *God*, be pitiful and gracious to Thy servant. *Amen.*

V.—*The Prayer or Petition.*

Bless me, gracious *God*, in my calling to such purposes as Thou shalt choose for me, or employ me in: Relieve me in all my sadnesses, make my bed in my sickness, give me patience in my sorrows, confidence in Thee, and grace to call upon Thee in all temptations. O be Thou my Guide in all my actions, my Protector in all dangers: give me a healthful body, and a clear understanding; a sanctified and just, a charitable and humble, a religious and a contented spirit: let not my life be miserable and wretched; nor my name stained with sin and shame, nor my condition lifted up to a tempting and dangerous fortune: but let my condition be blessed; my conversation useful to my neighbours and pleasing to Thee; that, when my body shall lie down in its bed of darkness, my Soul may pass into the regions of light, and live with Thee for ever, through *Jesus* Christ. *Amen.*

VI.—*An act of intercession or prayer for others, to be added to this or any other office, as our devotion, or duty, or their needs, shall determine us.*

O God of infinite mercy, who hast compassion on all men, and relievest the necessities of all that call to Thee for help, hear the prayers of Thy servant who is unworthy to ask any petition for himself, yet in humility and duty is bound to pray for others.

For the Church.

O let Thy mercy descend upon the whole Church; preserve her in truth and peace, in unity and safety, in all storms, and against all temptations and enemies: that she, offering to Thy glory the never-ceasing sacrifice of prayer and thanksgiving, may advance the honour of her Lord, and be filled with His Spirit, and partake of His glory. *Amen.*

For the King.

In mercy remember the King; preserve his person in health and honour, his crown in wealth and dignity, his kingdoms in peace and plenty, the Churches under his protection in piety and knowledge, and a strict and holy Religion: keep him perpetually in Thy fear and favour, and crown him with glory and immortality. *Amen.*

For the Clergy.

Remember them that minister about holy things; let them be clothed with righteousness and sing with joyfulness. *Amen.*

For Wife or Husband.

Bless thy servant my [*Wife*, or *Husband*] with health of body and of spirit. O let the hand of Thy

blessing be upon *his* [or *her*] head night and day, and support *him* in all necessities, strengthen *him* in all temptations, comfort *him* in all *his* sorrows, and let *him* be Thy servant in all changes; and make us both to dwell with Thee for ever in Thy favour, in the light of Thy countenance, and in Thy glory. *Amen.*

For our Children.

Bless my Children with healthful bodies, with good understandings, with the graces and gifts of Thy Spirit, with sweet dispositions and holy habits, and sanctify them throughout in their bodies and Souls and spirits, and keep them unblameable to the coming of the Lord *Jesus*. *Amen.*

For Friends and Benefactors.

Be pleased, O Lord, to remember my friends, all that have prayed for me, and all that have done me good. [*Here name such whom you would specially recommend.*] Do Thou good to them and return all their kindness double into their own bosom, rewarding them with blessings, and sanctifying them with Thy graces, and bringing them to glory.

For our Family.

Let all my family and kindred, my neighbours and acquaintance [*here name what other relation you please*] receive the benefit of my prayers, and the blessings of God; the comforts and supports of Thy providence, and the sanctification of Thy Spirit.

For all in misery.

Relieve and comfort all the persecuted and afflicted: speak peace to troubled consciences: strengthen the weak: confirm the strong: instruct the ignorant:

deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper; and bring us all by the waters of comfort and in the ways of righteousness to the Kingdom of rest and glory, through *Jesus* Christ our Lord. *Amen.*

To God the Father of our Lord *Jesus* Christ, To the eternal Son that was incarnate and born of a Virgin, To the Spirit of the Father and the Son, be all honour and glory, worship and thanksgiving now and for ever. *Amen.*

Another form of Prayer for the Morning.

In the Name of the Father, and of the Son, and of the Holy Ghost. Our Father, &c.

I. Most glorious and eternal God, Father of mercy, and God of all comfort, I worship and adore Thee with the lowest humility of my Soul and body, and give Thee all thanks and praise for Thy infinite and essential glories and perfections, and for the continual demonstration of Thy mercies upon me, upon all mine, and upon Thy holy Catholic Church.

II. I acknowledge, dear God, that I have deserved the greatest of Thy wrath and indignation; and that, if Thou hadst dealt with me according to my deserving, I had now at this instant been desperately bewailing my miseries in the sorrows and horrors of a sad eternity. But, Thy mercy triumphing over Thy justice and my sins, Thou hast still continued to me life and time of repentance; Thou hast opened to me the gates of grace and mercy, and perpetually callest upon me to enter in and to walk in the paths of a holy life, that I might glorify Thee and be glorified of Thee eternally.

III. Behold, O God, for this Thy great and unspeakable goodness, for the preservation of me this night, and for all other Thy graces and blessings, I offer up my Soul and body, all that I am, and all that I have, as a Sacrifice to Thee and Thy service; humbly begging of Thee to pardon all my sins, to defend me from all evil, to lead me into all good, and let my portion be amongst Thy redeemed ones in the gathering together of the Saints, in the Kingdom of grace and glory.

IV. Guide me, O Lord, in all the changes and varieties of the world; that in all things that shall happen, I may have an evenness and tranquillity of spirit; that my Soul may be wholly resigned to Thy Divinest Will and pleasure, never murmuring at Thy gentle chastisements and fatherly correction, never waxing proud and insolent, though I feel a torrent of comforts and prosperous successes.

V. Fix my thoughts, my hopes and my desires upon Heaven and heavenly things; teach me to despise the world, to repent me deeply for my sins; give me holy purposes of amendment, and ghostly strength and assistances to perform faithfully whatsoever I shall intend piously. Enrich my understanding with an eternal treasure of Divine truths, that I may know Thy will; and, Thou who workest in us to will and to do of Thy good pleasure, teach me to obey all Thy Commandments, to believe all Thy Revelations, and make me partaker of all Thy gracious promises.

VI. Teach me to watch over all my ways, that I may never be surprised by sudden temptations or a careless spirit, nor ever return to folly and vanity. Set a watch, O Lord, before my mouth, and keep

the door of my lips, that I offend not in my tongue neither against piety nor charity. Teach me to think of nothing but Thee, and what is in order to Thy glory and service; to speak nothing but Thee and Thy glories; and to do nothing but what becomes Thy servant, whom Thy infinite mercy by the graces of Thy holy Spirit hath sealed up to the day of Redemption.

VII. Let all my passions and affections be so mortified and brought under the dominion of grace, that I may never by deliberation and purpose, nor yet by levity, rashness, or inconsideration offend Thy Divine Majesty. Make me such as Thou wouldest have me to be: strengthen my faith, confirm my hope, and give me a daily increase of charity, that this day and ever I may serve Thee according to all my opportunities and capacities; growing from grace to grace, till at last by Thy mercies I shall receive the consummation and perfection of grace, even the glories of Thy Kingdom in the full fruition of the face and excellencies of God the Father, the Son, and the Holy Ghost, to whom be glory and praise, honour and adoration given by all Angels, and all men, and all creatures, now and to all eternity. *Amen.*

¶ To this may be added the prayer of Intercession for others whom we are bound to remember, which is at the end of the foregoing Prayer; or else you may take such special Prayers which follow at the end of the fourth Chapter [for Parents, for Children, &c.]

After which, conclude with this Ejaculation.

Now, and in all tribulation and anguish of spirit, in all dangers of Soul and body, in prosperity and adversity, in the hour of death and in the day of Judgment,

holy and most blessed Saviour *Jesus*, have mercy upon me, save me and deliver me and all faithful people. *Amen.*

¶ Between this and noon usually are said the public Prayers appointed by Authority; to which all the Clergy are obliged, and other devout persons that have leisure to accompany them.

¶ After noon or at any time of the day, when a devout person retires into his closet for private Prayer, or spiritual exercises, he may say the following devotions.

An exercise to be used at any time of the day.

In the Name of the Father, and of the Son, &c. Our Father, &c.

The Hymn collected out of the Psalms, recounting the excellencies and greatness of God.

O be joyful in God, all ye lands; sing praises unto the honour of His Name, make His Name to be glorious. O come hither and behold the works of God, how wonderful He is in His doings towards the children of men. He ruleth with His power for ever[a].

He is the Father of the fatherless, and defendeth the cause of the widow, even God in His holy habitation. He is the God that maketh men to be of one mind in a house, and bringeth the prisoners out of captivity; but letteth the runagates continue in scarceness[b].

It is the Lord that commandeth the waters, it is the glorious God that maketh the thunder. It is the Lord that ruleth the sea: the voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice[c].

[a] Ps. lxvi. 1, 4, 6. [b] Ps. lxviii. 5, 6. [c] Ps. xxix. 3, 4.

Let all the earth fear the Lord: stand in awe of Him, all ye that dwell in the world [d]. Thou shalt shew us wonderful things in Thy righteousness, O God of our salvation, Thou that art the hope of all the ends of the Earth, and of them that remain in the broad Sea [e].

Glory be to the Father, &c.

Or this.

O Lord, Thou art my God, I will exalt Thee: I will praise Thy Name, for Thou hast done wonderful things: Thy counsels of old are faithfulness and truth [f].

Thou in Thy strength settest fast the mountains, and art girded about with power. Thou stillest the raging of the sea, and the noise of his waves, and the madness of his people.

They also that remain in the uttermost parts of the earth shall be afraid at Thy tokens; Thou that makest the outgoings of the morning and evening to praise Thee [g].

O Lord God of Hosts, who is like unto Thee? Thy truth, most mighty Lord, is on every side [h]. Among the gods there is none like unto Thee; O Lord, there is none that can do as Thou doest. For Thou art great and doest wondrous things; Thou art God alone [i].

God is very greatly to be feared in the council of the Saints, and to be had in reverence of all them that are round about Him.

Righteousness and equity is in the habitation of Thy seat; mercy and truth shall go before Thy face [k].

[d] Ps. xxxiii. 8. [e] Ps. lxv. 5. [f] Isai. xxv. 1. [g] Ps. lxv. 6—8.
[h] Ps. lxxxix. 9. [i] Ps. lxxxvi. 8, 9. [k] Ps. lxxxix. 8, 15.

Glory and worship are before Him; power and honour are in His Sanctuary [l].

Thou, Lord, art the thing that I long for; Thou art my hope even from my youth. Through Thee have I been holden up ever since I was born; Thou art He that took me out of my mother's womb: my praise shall be always of Thee [m].

Glory be to the Father, &c.

¶ After this may be read some portion of holy Scripture out of the New Testament or out of the Sapiential books of the Old, viz. Proverbs, Ecclesiastes, &c., because these are of great use to piety and to civil conversation. Upon which when you have a while meditated, humbly composing yourself upon your knees, say as followeth.

Ejaculations.

My help standeth in the name of the Lord, who hath made Heaven and Earth [n].

Shew the light of Thy countenance upon Thy servant, and I shall be safe [o].

Do well, O Lord, to them that be true of heart [p], and evermore mightily defend them.

Direct me in Thy truth and teach me, for Thou art my Saviour [q] and my great Master.

Keep me from sin and death eternal, and from my enemies visible and invisible.

Give me grace to live a holy life, and Thy favour that I may die a godly and happy death.

Lord, hear the prayer of Thy servant, and give me Thy Holy Spirit.

The Prayer.

O eternal God, merciful and gracious, vouchsafe Thy

[l] Ps. xcvi. 6. [m] Ps. lxxi. 4, 5. [n] Ps. cxxiv. 7.
[o] Ps. lxxx. 3. [p] Ps. cxxv. 4. [q] Ps. xxv. 4.

favour and Thy blessing to Thy servant: let the love of Thy mercies and the dread and fear of Thy Majesty make me careful and inquisitive to search Thy will, and diligent to perform it, and to persevere in the practices of a holy life, even till the last of my days.

II. Keep me, O Lord, for I am Thine by creation; guide me, for I am Thine by purchase; Thou hast redeemed me by the blood of Thy Son; and love me with the love of a Father, for I am Thy child by adoption and grace: let Thy mercy pardon my sins, Thy providence secure me from the punishments and evils I have deserved, and Thy care watch over me, that I may never any more offend Thee: make me in malice to be a child; but in understanding, piety, and the fear of God, let me be a perfect man in Christ, innocent and prudent, readily furnished and instructed to every good work.

III. Keep me, O Lord, from the destroying Angel, and from the wrath of God: let Thy anger never rise against me, but Thy rod gently correct my follies, and guide me in Thy ways, and Thy staff support me in all sufferings and changes. Preserve me from fracture of bones, from noisome, infectious, and sharp sicknesses, from great violences of fortune and sudden surprises: keep all my senses entire till the day of my death, and let my death be neither sudden, untimely, nor unprovided: let it be after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of Thy great and miraculous mercy.

IV. Let no riches make me ever forget myself, no poverty ever make me to forget Thee: Let no hope or fear, no pleasure or pain, no accident without, no

weakness within, hinder or discompose my duty, or turn me from the ways of Thy Commandments. O let Thy spirit dwell with me for ever, and make my Soul just and charitable, full of honesty, full of Religion, resolute and constant in holy purposes, but inflexible to evil. Make me humble and obedient, peaceable and pious: let me never envy any man's good, nor deserve to be despised myself: and if I be, teach me to bear it with meekness and charity.

V. Give me a tender conscience; a conversation discreet and affable, modest and patient, liberal and obliging; a body chaste and healthful, competency of living according to my condition, contentedness in all estates, a resigned will and mortified affections: that I may be as Thou wouldest have me, and my portion may be in the lot of the righteous, in the brightness of Thy countenance, and the glories of eternity. Amen.

Holy is our God. *Holy is the Almighty. *Holy is the Immortal. *Holy, holy, holy, Lord God of Sabaoth, have mercy upon me.

A form of Prayer for the Evening, to be said by such, who have not time or opportunity to say the public Prayers appointed for this office.

Evening Prayer.

I. O eternal God, great Father of men and Angels, who hast established the Heavens and the Earth in a wonderful order, making day and night to succeed each other; I make my humble address to Thy Divine Majesty, begging of Thee mercy and protection this night and ever. O Lord, pardon all my sins, my

light and rash words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, and whatsoever I have transgressed against Thee this day, or at any time before. Behold, O God, my Soul is troubled in the remembrance of my sins, in the frailty and sinfulness of my flesh exposed to every temptation, and of itself not able to resist any. Lord God of mercy, I earnestly beg of Thee to give me a great portion of Thy grace, such as may be sufficient and effectual for the mortification of all my sins and vanities and disorders: that as I have formerly served my lust and unworthy desires, so now I may give myself up wholly to Thy service, and the studies of a holy life.

II. Blessed Lord, teach me frequently and sadly to remember my sins; and be Thou pleased to remember them no more: let me never forget Thy mercies, and do Thou still remember to do me good. Teach me to walk always as in Thy presence: Ennoble my Soul with great degrees of love to Thee, and consign my spirit with great fear, religion, and veneration of Thy holy Name and laws; that it may become the great employment of my whole life to serve Thee, to advance Thy glory, to root out all the accursed habits of sin; that in holiness of life, in humility, in charity, in chastity and all the ornaments of grace, I may by patience wait for the coming of our Lord *Jesus*. *Amen*.

III. Teach me, O Lord, to number my days, that I may apply my heart unto wisdom; ever to remember my last end, that I may not dare to sin against Thee. Let Thy holy Angels be ever present with me to keep me in all my ways from the malice and violence of the spirits of darkness, from evil company, and the occa-

sions and opportunities of evil, from perishing in popular judgments, from all the ways of sinful shame, from the hands of all mine enemies, from a sinful life, and from despair in the day of my death. Then, O brightest *Jesu*, shine gloriously upon me, let Thy mercies and the light of Thy countenance sustain me in all my agonies, weaknesses, and temptations. Give me opportunity of a prudent and spiritual Guide, and of receiving the holy Sacrament; and let Thy loving Spirit so guide me in the ways of peace and safety, that, with the testimony of a good conscience and the sense of Thy mercies and refreshment, I may depart this life in the unity of the Church, in the love of God, and a certain hope of salvation through *Jesus* Christ our Lord and most blessed Saviour. *Amen.*

Our Father, &c.

Another form of Evening Prayer which may also be used at bed-time.

Our Father, &c.

I will lift up my eyes unto the hills[r], from whence cometh my help.

My help cometh of the Lord, which made Heaven and earth.

He will not suffer thy foot to be moved: He that keepeth thee will not slumber.

Behold, He that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper, the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, neither the moon by night.

[r] Ps. cxxi. 1, &c.

The Lord shall preserve thee from all evil; He shall preserve thy Soul.

The Lord shall preserve thy going out and thy coming in, from this time forth for evermore.

Glory be to the Father, &c.

I. Visit, I beseech Thee, O Lord, this habitation with Thy mercy, and me with Thy grace and salvation. Let Thy holy Angels pitch their tents round about and dwell here, that no illusion of the night may abuse me, the spirits of darkness may not come near to hurt me, no evil or sad accident oppress me; and let the eternal Spirit of the Father dwell in my Soul and body, filling every corner of my heart with light and grace. Let no deed of darkness overtake me; and let Thy blessing, most blessed God, be upon me for ever, through *Jesus* Christ our Lord. Amen.

II. Into Thy hands, most blessed *Jesu*, I commend my Soul and body, for Thou hast redeemed both with Thy most precious blood. So bless and sanctify my sleep unto me, that it may be temperate, holy and safe, a refreshment to my wearied body, to enable it so to serve my Soul, that both may serve Thee with a never-failing duty. O let me never sleep in sin or death eternal, but give me a watchful and a prudent spirit, that I may omit no opportunity of serving Thee; that whether I sleep or wake, live or die, I may be Thy servant and Thy child: that when the work of my life is done, I may rest in the bosom of my Lord, till by the voice of the Archangel, the trump of God, I shall be awakened and called to sit down and feast in the eternal supper of the Lamb. Grant this, O Lamb of God, for the honour of Thy

mercies, and the glory of Thy Name, O most merciful Saviour and Redeemer *Jesus*. *Amen.*

III. Blessed be the God and Father of our Lord *Jesus*, who hath sent His Angels, and kept me this day from the destruction that walketh at noon, and the arrow that flieth by day; and hath given me His Spirit to restrain me from those evils to which my own weaknesses, and my evil habits, and my unquiet enemies would easily betray me. Blessed and for ever hallowed be Thy Name for that never-ceasing shower of blessing, by which I live, and am content and blessed, and provided for in all necessities, and set forward in my duty and way to heaven. Blessing, honour, glory and power be unto Him that sitteth on the throne, and to the Lamb, for ever and ever. *Amen.*

Holy is our God. *Holy is the Almighty. *Holy is the Immortal. *Holy, holy, holy, Lord God of Sabaoth, have mercy upon me.

Ejaculations and short meditations to be used in the Night when we wake.

Stand in awe and sin not: commune with your own heart upon your bed, and be still. I will lay me down in peace and sleep: for Thou, Lord, only makest me to dwell in safety[s].

O Father of Spirits, and the God of all flesh, have mercy and pity upon all sick and dying Christians, and receive the Souls which Thou hast redeemed returning unto Thee.

Blessed are they that dwell in the heavenly Jeru-

[s] Ps. iv. 4, 9.

salem, where there is no need of the sun, neither of the moon to shine in it: for the glory of God does lighten it, and the Lamb is the light thereof[t]. And there shall be no night there, and they need no candle; for the Lord God giveth them light, and they shall reign for ever and ever[u].

Meditate on *Jacob's* wrestling with the Angel all night: be thou also importunate with God for a blessing, and give not over till He hath blessed thee.

Meditate on the Angel passing over the children of *Israel,* and destroying the *Egyptians* for disobedience and oppression. Pray for the grace of obedience and charity, and for the Divine Protection.

Meditate on the Angel who destroyed in a night the whole army of the *Assyrians* for fornication. Call to mind the sins of thy youth, the sins of thy bed; and say with *David, My reins chasten me in the night season, and my Soul refuseth comfort.* Pray for pardon, and the grace of chastity.

Meditate on the agonies of Christ in the garden, His sadness and affliction all that night; and thank and adore Him for His love that made Him suffer so much for thee; and hate thy sins which made it necessary for the Son of God to suffer so much.

Meditate on the four last things. 1. The certainty of Death. 2. The terrors of the day of Judgment 3. The joys of Heaven. 4. The pains of Hell; and the eternity of both.

Think upon all thy friends which are gone before thee, and pray that God would grant to thee to meet them in a joyful resurrection.

The day of the Lord will come as a thief in the

[t] Rev. xxi. 23. [u] Rev. xxii. 5.

night[x], in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God?

Lord, in mercy remember Thy servant in the day of Judgment.

Thou shalt answer for me, O Lord my God. In Thee, O Lord, have I trusted: let me never be confounded. *Amen.*

¶ I desire the Christian Reader to observe, that all these offices or forms of Prayer (if they should be used every day) would not spend above an hour and a half: but because some of them are double (and so but one of them to be used in one day) it is much less: and by affording to God one hour in twenty-four, thou mayest have the comforts and rewards of devotion. But he that thinks this is too much, either is very busy in the world, or very careless of heaven. However, I have parted the Prayers into smaller portions; that he may use which and how many he please in any one of the forms.

Ad Sect. 2.

A prayer for holy intention in the beginning and pursuit of any considerable action; as Study, Preaching, &c.

O eternal God, who hast made all things for man, and man for Thy glory, sanctify my body and Soul, my thoughts and my intentions, my words and ac-

[x] 2 Pet. iii. 10—12.

tions, that whatsoever I shall think, or speak, or do, may be by me designed to the glorification of Thy Name, and by Thy blessing it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtue; the works of nature into the works of grace; by making them orderly, regular, temperate, subordinate and profitable to ends beyond their own proper efficacy: and let no pride or self-seeking, no covetousness or revenge, no impure mixture or unhandsome purposes, no little ends and low imaginations pollute my spirit, and unhallow any of my words and actions: but let my body be a servant of my spirit, and both body and spirit servants of *Jesus;* that, doing all things for Thy glory here, I may be partaker of Thy glory hereafter, through *Jesus* Christ our Lord. *Amen.*

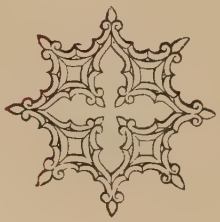
AD SECT. 3.

A Prayer meditating and referring to the Divine presence.

¶ *This Prayer is specially to be used in temptation to private sins.*

O Almighty God, infinite and eternal, Thou fillest all things with Thy presence; Thou art everywhere by Thy essence and by Thy power, in heaven by glory, in holy places by Thy grace and favour, in the hearts of Thy servants by Thy Spirit, in the consciences of all men by Thy testimony and observation of us. Teach me to walk always as in Thy presence, to fear Thy Majesty, to reverence Thy wisdom and omniscience, that I may never dare to commit any undecency in the eye of my Lord and my Judge;

but that I may with so much care and reverence demean myself, that my Judge may not be my accuser, but my Advocate; that I, expressing the belief of Thy presence here by careful walking, may feel the effects of it in the participation of eternal glory, through *Jesus* Christ. *Amen.*



CHAP. II.

OF CHRISTIAN SOBRIETY.

SECT. I.

OF SOBRIETY IN THE GENERAL SENSE.

CHRISTIAN Religion in all its moral parts is nothing else but the Law of Nature, and great Reason, complying with the great necessities of all the world, and promoting the great profit of all relations, and carrying us through all accidents of variety of chances to that end, which God hath from eternal ages purposed for all that live according to it, and which He hath revealed in *Jesus* Christ: and according to the Apostle's Arithmetic hath but these three parts of it; 1. Sobriety, 2. Justice, 3. Religion. *For the grace of God bringing salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live,* 1. *Soberly,* 2. *Righteously, and* 3. *Godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ.* The first contains all our deportment in our personal and private capacities, the fair treating of our bodies and our spirits. The second enlarges our duty in all relations to our Neighbour. The third contains the offices of direct Religion, and entercourse with God.

Christian Sobriety is all that duty that concerns

ourselves in the matter of *meat* and *drink* and *pleasures* and *thoughts;* and it hath within it the duties of 1. *Temperance,* 2. *Chastity,* 3. *Humility,* 4. *Modesty,* and 5. *Content.*

It is a using severity, denial and frustration of our appetite, when it grows unreasonable in any of these instances: the necessity of which we shall to best purpose understand by considering the evil consequences of sensuality, effeminacy, or fondness after carnal pleasures.

Evil consequents of Voluptuousness or Sensuality.

1. A longing after sensual pleasures is a dissolution of the spirit of a man, and makes it loose, soft, and wandering, unapt for noble, wise, or spiritual employments: because the principles, upon which pleasure is chosen and pursued, are sottish, weak, and unlearned; such as prefer the body before the Soul, the appetite before reason, sense before the spirit, the pleasures of a short abode before the pleasures of eternity.

2. The nature of sensual pleasure is vain, empty and unsatisfying; biggest always in expectation, and a mere vanity in the enjoying, and leaves a sting and thorn behind it when it goes off. Our laughing, if it be loud and high, commonly ends in a deep sigh; and all the instances of pleasure have a sting in the tail, though they carry beauty on the face and sweetness on the lip.

3. Sensual pleasure is a great abuse to the spirit of a man, being a kind of fascination or witchcraft blinding the understanding and enslaving the will. And he that knows he is free-born or redeemed with the

blood of the Son of God, will not easily suffer the freedom of his Soul to be entangled and rifled.

4. It is most contrary to the state of a Christian; whose life is a perpetual exercise, a wrestling and warfare; to which sensual pleasure disables him, by yielding to that enemy with whom he must strive if ever he will be crowned. And this argument the Apostle intimated[a]: *He that striveth for masteries is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible.*

5. It is by a certain consequence the greatest impediment in the world to martyrdom: that being a fondness, this being a cruelty, to the flesh; to which a Christian man arriving by degrees must first have crucified the lesser affections: for he that is overcome by little arguments of pain will hardly consent to lose his life with torments.

Degrees of Sobriety.

Against this Voluptuousness Sobriety is opposed in *three degrees.*

1. *A despite or disaffection to pleasures*, or a resolving against all entertainment of the instances and temptations of sensuality: and it consists in the internal faculties of will and understanding decreeing and declaring against them, disapproving and disliking them, upon good reason and strong resolution.

2. *A fight and actual war* against all the temptations and offers of sensual pleasure in all evil instances and degrees: and it consists in prayer, in fasting, in cheap diet, and hard lodging, and laborious exercises, and avoiding occasions, and using all arts

[a] 1 Cor. ix. 25.

and industry of fortifying the Spirit, and making it severe, manly, and Christian.

3. *Spiritual pleasure* is the highest degree of *Sobriety:* and in the same degree in which we relish and are in love with spiritual delights, the *hidden Manna*[b], with the sweetnesses of devotion, with the joys of thanksgiving, with rejoicings in the Lord, with the comforts of hope, with the deliciousness of charity and alms-deeds, with the sweetness of a good conscience, with the peace of meekness, and the felicities of a contented Spirit; in the same degree we disrelish and loathe the husks of swinish lusts, and the parings of the apples of *Sodom;* and the taste of sinful pleasures is unsavoury as the drunkard's vomit.

Rules for suppressing Voluptuousness.

The precepts and advices, which are of best and of general use in the curing of sensuality, are these:

1. Accustom thyself to cut off all superfluity in the provisions of thy life; for our desires will enlarge beyond the present possession so long as all the things of this world are unsatisfying: if therefore you suffer them to extend beyond the measures of necessity or moderated conveniency, they will still swell: but you reduce them to a little compass, when you make nature to be your limit. We must more take care that our desires should cease[c], than that they should be satisfied: and therefore reducing them to narrow scantlings and small proportions is the best instrument to redeem their trouble, and prevent the dropsy, because that is next to an universal denying them: it is certainly a paring off from them all unreason-

[b] Apoc. ii. 17. [c] Seneca.

ableness and irregularity. *For whatsoever covets unseemly things, and is apt to swell into an inconvenient bulk, is to be chastened and tempered: and such are sensuality, and a boy*[d], said the Philosopher.

2. Suppress your sensual desires in their first approach[e]; for then they are least, and thy faculties and election are stronger: but if they in their weakness prevail upon thy strengths, there will be no resisting them when they are increased, and thy abilities lessened. *You shall scarce obtain of them to end, if you suffer them to begin.*

3. Divert them with some laudable employment, and take off their edge by inadvertency, or a not attending to them. For since the faculties of a man cannot at the same time with any sharpness attend to two objects; if you employ your spirit upon a book or a bodily labour, or any innocent and indifferent employment, you have no room left for the present trouble of a sensual temptation. For to this sense it was that *Alexander* told the Queen of *Caria*, that his tutor *Leonidas* had provided two cooks for him, "Hard marches all night, and a small dinner the next day:" these tamed his youthful aptnesses to dissolution, so long as he ate of their provisions.

4. Look upon pleasures not upon that side that is next the sun, or where they look beauteously; that is, as they come towards you to be enjoyed; for then they paint, and smile, and dress themselves up in tinsel and glass, gems and counterfeit imagery: but when thou hast rifled and discomposed them with enjoying their false beauties, and that they begin to go off, then behold them in their nakedness and weari-

[d] [Aristotle] Lib. iii. Eth. cap. 12. [e] Seneca, Ep. 86.

ness[f]. See what a sigh and sorrow, what naked unhandsome proportions and a filthy carcase they discover; and the next time they counterfeit, remember what you have already discovered, and be no more abused. And I have known some wise persons have advised to cure the passions and longings of their children by letting them taste of every thing they passionately fancied; for they should be sure to find less in it than they looked for, and the impatience of their being denied would be loosened and made slack: and when our wishings are no bigger than the thing deserves, and our usages of them according to our needs, (which may be obtained by trying what they are, and what good they can do us,) we shall find in all pleasures so little entertainment, that the vanity of the possession will soon reprove the violence of the appetite. And if this permission be in innocent instances, it may be of good use: But *Solomon* tried it in all things, taking his fill of all pleasures, and soon grew weary of them all. The same thing we may do by reason, which we do by experience; if either we will look upon pleasures as we are sure they look when they go off, after their enjoyment; or if we will credit the experience of those men who have tasted them and loathed them.

5. Often consider and contemplate the joys of Heaven; that, when they have filled thy desires which are the sails of the Soul, thou mayest steer only thither, and never more look back to *Sodom*. And when thy Soul dwells above, and looks down upon the pleasures of the World, they seem like things at distance, little

[f] Voluptates abeuntes fessas et pœnitentiâ plenas animis nostris natura subjecit, quò minus cupidè repetantur. *Seneca.*

and contemptible, and men running after the satisfaction of their sottish appetites seem foolish as fishes, thousands of them running after a rotten worm that covers a deadly hook; or, at the best, but like children with great noise pursuing a bubble rising from a walnut-shell, which ends sooner than the noise.

6. To this, the example of Christ and His Apostles, of *Moses* and all the wise men of all ages of the world, will much help; who, understanding how to distinguish good from evil, did choose a sad and melancholy way to felicity, rather than the broad, pleasant, and easy path to folly and misery.

But this is but the general. Its first particular is Temperance.

SECT. II.

Of Temperance in Eating and Drinking.

SOBRIETY is the bridle of the passions of desire, and Temperance is the bit and curb of that bridle, a restraint put into a man's mouth, a moderate use of meat and drink, so as may best consist with our health, and may not hinder but help the works of the Soul by its necessary supporting us, and ministering cheerfulness and refreshment.

Temperance consists in the actions of the Soul principally: for it is a grace that chooses natural means in order to proper and natural and holy ends: it is exercised about eating and drinking because they are necessary; but therefore it permits the use of them only as they minister to lawful ends; it does not eat and drink for pleasure, but for need; and for

refreshment, which is a part or a degree of need. I deny not but eating and drinking *may be*, and in healthful bodies *always is*, with pleasure; because there is in nature no greater pleasure than that all the appetites which God hath made should be satisfied: and a man may choose a morsel that is pleasant, the less pleasant being rejected as being less useful, less apt to nourish, or more agreeing with an infirm stomach, or when the day is festival by order or by private joy. In all these cases it is permitted to receive a more free delight, and to design it too, as the less principal: that is, that the chief reason, why we choose the more delicious, be the serving that end for which such refreshments and choices are permitted. But when delight is the only end, and rests in itself, and dwells there long, then eating and drinking is not a serving of God, but an inordinate action; because it is not in the way to that end whither God directed it. But the choosing of a delicate before a more ordinary dish is to be done as other human actions are in which there are no degrees and precise natural limits described, but a latitude is indulged; it must be done moderately, prudently, and according to the accounts of wise, religious, and sober men: and then God, who gave us such variety of creatures, and our choice to use which we will, may receive glory from our temperate use and thanksgiving; and we may use them indifferently without scruple and a making them to become snares to us either by too licentious and studied use of them or too restrained and scrupulous fear of using them at all but in such certain circumstances in which no man can be sure he is not mistaken.

But Temperance in meat and drink is to be estimated by the following Measures.

Measures of Temperance in Eating.

1. *Eat not before the time;* unless necessity, or charity, or any intervening accident, which may make it reasonable and prudent, should happen. Remember it had almost cost *Jonathan* his life, because he tasted a little honey before the sun went down, contrary to the King's commandment; and although a great need, which he had, excused him from the sin of gluttony; yet it is inexcusable when thou eatest before the usual time, and thrustest thy hand into the dish unseasonably, out of greediness of the pleasure, and impatience of the delay.

2. *Eat not hastily and impatiently;* but with such decent and timely action, that your eating be a human act, subject to deliberation and choice, and that you may consider in the eating: whereas he that eats hastily, cannot consider particularly of the circumstances, degrees, and little accidents and chances that happen in his meal; but may contract many little undecencies, and be suddenly surprised.

3. *Eat not delicately, or nicely;* that is, be not troublesome to thyself or others in the choice of thy meats, or the delicacy of thy sauces. It was imputed as a sin to the sons of *Israel*, that they loathed *Manna* and longed for flesh: *the Quails stunk in their nostrils, and the wrath of God fell upon them*[g]. And for the manner of dressing, the sons of *Eli* were noted of indiscreet curiosity: they would not have the flesh boiled, but raw, that they might *roast it with fire*[h].

[g] Num. xi. 19, 20, 32, 33. [h] 1 Sam. ii. 15, 17.

Not that it was a sin to eat it, or desire meat roasted; but that when it was appointed to be boiled, they refused it: which declared an intemperate and a nice palate. It is lawful in all senses to comply with a weak and a nice stomach: but not with a nice and curious palate. When our health requires it, that ought to be provided for; but not so our sensuality and intemperate longings. *Whatsoever is set before you, eat*[i]; if it be provided for you, you may eat it, be it never so delicate; and be it plain and common, so it be wholesome and fit for you, it must not be refused upon curiosity: for every degree of that is a degree of intemperance. Happy and innocent were the ages of our forefathers, who ate herbs and parched corn, and drank the pure stream, and broke their fast with nuts and roots[j]; and when they were permitted flesh, ate it only dressed with hunger and fire; and the first sauce they had was bitter herbs, and sometimes bread dipped in vinegar. But, in this circumstance, moderation is to be reckoned in proportion to the present customs, to the company, to education, and the judgment of honest and wise persons, and the necessities of nature.

4. *Eat not too much:* load neither thy stomach nor thy understanding. *If thou sit at a bountiful table, be not greedy upon it; and say not, There is much meat on it. Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? Therefore it weepeth upon every occasion. Stretch not thy hand whithersoever it looketh, and thrust it not with him into the dish. A very little is sufficient for a man*

[i] 1 Cor. x. 27; Luke x. 8. [j] Boeth. lib. i. de consol.; Ov. M. i. 104.

well nurtured, and he fetcheth not his wind short upon his bed[k].

Signs and effects of Temperance.

We shall best know that we have the grace of Temperance by the following signs, which are so many arguments to engage us also upon its study and practice.

1. A Temperate man is modest: greediness is unmannerly and rude. And this is intimated in the advice of the son of *Sirach*[l], *When thou sittest amongst many, reach not thy hand out first of all. Leave off first for manners' sake, and be not unsatiable, lest thou offend.* *2. Temperance is accompanied with gravity of deportment: greediness is garish, and rejoices loosely at the sight of dainties. *3. Sound, but moderate, sleep is its sign and its effect. *Sound sleep cometh of moderate eating, he riseth early and his wits are with him*[m]. *4. A spiritual joy and a devout prayer. *5. A suppressed and seldom anger. *6. A command of our thoughts and passions. *7. A seldom-returning, and a never-prevailing temptation. *8. To which add, that a Temperate person is not curious of fancies and deliciousness. He thinks not much, and speaks not often, of meat and drink; hath a healthful body and long life, unless it be hindered by some other accident: whereas to gluttony, *the pain of watching and choler, the pangs of the belly*[n] are continual company. And therefore *Stratonicus* said handsomely concerning the luxury of the *Rhodians*, "They built houses as if they were immortal, but

[k] Ecclus. xxxi. 12, 13, 14, 19. [l] Ib. 18, 17. [m] Ib. 20. [n] Ib.

they feasted as if they meant to live but a little while." And *Antipater* by his reproach of the old glutton *Demades* well expressed the baseness of this sin; saying, that *Demades*, now old[o], and always a glutton, was like a spent sacrifice, nothing left of him but his belly and his tongue; all the man besides is gone.

Of Drunkenness.

But I desire that it be observed, that because intemperance in eating is not so soon perceived by others as immoderate drinking, and the outward visible effects of it are not either so notorious or so ridiculous, therefore gluttony is not of so great disreputation amongst men as drunkenness; yet according to its degree it puts on the greatness of the sin before God, and is most strictly to be attended to, lest we be surprised by our security and want of diligence; and the intemperance is alike criminal in both, according as the affections are either to the meat or drink. Gluttony is more uncharitable to the body, and Drunkenness to the Soul or the understanding part of man; and therefore in Scripture is more frequently forbidden and declaimed against than the other: and Sobriety hath by use obtained to signify Temperance in drinking.

Drunkenness is an immoderate affection and use of drink. That I call immoderate, that is besides or beyond that order of good things for which God hath given us the use of drink. The ends are digestion of our meat, cheerfulness and refreshment of our spirits, or any end of health; *besides* which if we go, or at any time *beyond* it, it is inordinate and criminal; it

[o] Plutarch. de cupid. divit.

is the vice of drunkenness. It is forbidden by our blessed Saviour in these words, "*Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness*[p]." *Surfeiting*, that is, the evil effects, the sottishness and remaining stupidity, of habitual or of the last night's *drunkenness*. For Christ forbids both the actual and the habitual intemperance; not only the effect of it, but also the affection to it: for in both there is sin. He that drinks but little, if that little make him drunk, and if he know beforehand his own infirmity, is guilty of *surfeiting*, not of *drunkenness*. But he that drinks much, and is strong to bear it, and is not deprived of his reason violently, is guilty of the sin of *drunkenness*. It is a sin not to prevent such uncharitable effects upon the body and understanding: And therefore a man that loves not the drink, is guilty of *surfeiting*, if he does not watch to prevent the evil effect: and it is a sin, and the greater of the two, inordinately to love or to use the drink, though the *surfeiting* or violence do not follow. Good therefore is the counsel of the Son of *Sirach; Shew not thy valiantness in wine; for wine hath destroyed many*[q].

Evil consequents to Drunkenness.

The evils and sad consequents of drunkenness (the consideration of which are as so many arguments to avoid the sin) are to this sense reckoned by the Writers of Holy Scripture[r], and other wise personages of the world. 1. It causeth woes and mischief, wounds and sorrow, sin and shame[s]; it maketh bitterness of

[p] Luke xxi. 34.
[r] Prov. xxiii. 29; Ecclus. xxxi. 26.
[q] Ecclus. xxxi. 25.
[s] Seneca.

spirit, brawling and quarrelling; it increaseth rage and lesseneth strength; it maketh red eyes and a loose and babbling tongue. 2. It particularly ministers to lust, and yet disables the body; so that in effect it makes men wanton as a Satyr, and impotent as age. And *Solomon*, in enumerating the evils of this vice, adds this to the account; *Thine eyes shall behold strange women, and thine heart shall utter perverse things*[t]: as if the drunkard were only desire, and then impatience, muttering and enjoying like an eunuch embracing a woman. 3. It besots and hinders the actions of the understanding, making a man brutish in his passions, and a fool in his reason; and differs nothing from madness, but that it is voluntary, and so is an equal evil in nature, and a worse in manners. 4. It takes off all the guards, and lets loose the reins of all those evils to which a man is by his nature or by his evil customs inclined, and from which he is restrained by reason and severe principles. Drunkenness calls off the watchmen from their towers; and then all the evils that can proceed from a loose heart, and an untied tongue, and a dissolute spirit, and an unguarded unlimited will, all that we may put upon the accounts of drunkenness. 5. It extinguisheth and quenches the Spirit of God; for no man can be filled with the Spirit of God and with wine at the same time. And therefore Saint *Paul* makes them exclusive of each other: *Be not drunk with wine wherein is excess; but be filled with the Spirit*[u]. And since *Joseph's* cup was put into *Benjamin's* sack, no man had a divining goblet[x]. 6. It opens all the sanctuaries of Nature, and discovers the nakedness

[t] Prov. xxiii. 33. [u] Ephes. v. 18. [x] Gen. xliv. 2, 5, 12.

of the Soul, all its weaknesses and follies; it multiplies sins and discovers them; it makes a man uncapable of being a private friend, or a public counsellor[y]. 7. It taketh a man's Soul into slavery and imprisonment more than any vice whatsoever; because it disarms a man of all his reason and his wisdom whereby he might be cured; and therefore commonly it grows upon him with age: a drunkard being still more a fool and less a man. I need not add any sad examples, since all story and all ages have too many of them. *Amnon* was slain by his brother *Absalom* when he was warm and high with wine[z]. *Simon* the High Priest and two of his sons were slain by their brother at a drunken feast[a]. *Holofernes* was drunk when *Judith* slew him[b]: and all the great things that *Daniel* spake of *Alexander*[c] were drowned with a surfeit of one night's intemperance: and the drunkenness of *Noah* and *Lot* are upon record to eternal ages, that in those early instances, and righteous persons, and less criminal drunkenness than is that of Christians in this period of the world, God might shew that very great evils are prepared to punish this vice; no less than shame, and slavery, and incest; the first upon *Noah*, the second upon one of his sons, and the third in the person of *Lot*[d].

Signs of Drunkenness.

But if it be enquired concerning the periods and distinct significations of this crime, and when a man is said to be drunk; to this I answer, That drunken-

[y] Prov. xxxi. 4, 5.
[z] 2 Sam. xiii. 23, 28.
[a] 1 Macc. xvi. 11, 12, 16.
[b] Jud. xiii. 2, 8.
[c] Dan. vii. 6; viii. 5—8, 21; xi. 3.
[d] Gen. ix. 20—22, 25; xix. 30—36.

ness is in the same manner to be judged as sickness. As every illness or violence done to health in every part of its continuance is a part or degree of sickness: so is every going off from our natural and common temper and our usual severity of behaviour, a degree of drunkenness. He is not only drunk, that can drink no more; for few are so: but he hath sinned in a degree of drunkenness, who hath done anything towards it beyond his proper measure. But its parts and periods are usually thus reckoned. 1. Apish gestures. 2. Much talking. 3. Immoderate laughing. 4. Dulness of sense. 5. Scurrility; that is, wanton or jeering or abusive language. 6. An useless understanding. 7. Stupid sleep. 8. Epilepsies, or fallings and reelings; and beastly vomitings. The least of these, even when the tongue begins to be untied, is a degree of drunkenness.

But that we may avoid the sin of Intemperance in meats and drinks, besides the former rules of measures, these counsels also may be useful.

Rules for obtaining Temperance.

1. Be not often present at feasts; nor at all in dissolute company, when it may be avoided: for variety of pleasing objects steals away the heart of man; and company is either violent or enticing; and we are weak or complying, or perhaps desirous enough to be abused. But if you be unavoidably or indiscreetly engaged, let not mistaken civility or good nature engage thee either to the temptation of staying (if thou understandest thy weakness) or the sin of drinking inordinately.

2. Be severe in your judgment concerning your

proportions, and let no occasion make you enlarge far beyond your ordinary. For a man is surprised by parts; and while he thinks one glass more will not make him drunk, that one glass hath disabled him from well discerning his present condition and neighbour danger. *While men think themselves wise they become fools:* they think they shall taste the aconite and not die, or crown their heads with juice of poppy and not be drowsy; and if they drink off the whole vintage, still they think they can swallow another goblet[e]. But remember this; whenever you begin to consider whether you may safely take one draught more, it is then high time to give over. Let that be accounted a sign late enough to break off: for every reason to doubt, is a sufficient reason to part the company.

3. Come not to table but when thy need invites thee: and if thou beest in health, leave something of thy appetite unfilled, something of thy natural heat unemployed, that it may secure thy digestion, and serve other needs of nature or the spirit.

4. Propound to thyself (if thou beest in a capacity) a constant rule of living, of eating and drinking: which though it may not be fit to observe scrupulously, lest it become a snare to thy conscience, or endanger thy health upon every accidental violence; yet let not thy rule be broken often nor much: but upon great necessity and in small degrees.

5. Never urge any man to eat or drink beyond his own limits and his own desires. He that does otherwise, is drunk with his brother's surfeit, and reels and falls with his intemperance; that is, the sin of drunk-

[e] Senec. ep. 83.

enness is upon both their scores[f], they both lie wallowing in the guilt.

6. Use *S. Paul's* instruments of Sobriety[g]: *Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation.* Faith, Hope, and Charity are the best weapons in the world to fight against intemperance. The faith of the Mahometans forbids them to drink wine, and they abstain religiously as the sons of *Rechab*[h]; and the faith of Christ forbids drunkenness to us; and therefore is infinitely more powerful to suppress this vice, when we remember, that *we are Christians*, and to abstain from drunkenness and gluttony is part of the Faith and Discipline of *Jesus*, and that with these vices neither our love to God, nor our hopes of heaven, can possibly consist: and therefore when these enter the heart, the others go out at the mouth: for this is the Devil that is cast out by fasting and prayer, which are the proper actions of these graces.

7. As a pursuance of this Rule, it is a good advice, that, as we begin and end all our times of eating with prayer and thanksgiving, so at the meal we remove and carry up our mind and spirit to the Celestial table, often thinking of it, and often desiring it; that by enkindling thy desire to Heavenly banquets, thou mayest be indifferent and less passionate for the earthly.

8. Mingle discourses pious, or in some sense profitable, and in all senses charitable and innocent, with thy meal, as occasion is ministered.

9. Let your drink so serve your meat, as your meat

[f] Nil interest, faveas sceleri, an illud facias. *Seneca.*
[g] 1 Thess. v. 8. [h] Jer. xxxv. 6.

doth your health; that it be apt to convey and digest it, and refresh the spirits: but let it never go beyond such a refreshment as may a little lighten the present load of a sad or troubled spirit; never to inconvenience, lightness, sottishness, vanity, or intemperance; and know that the loosing the bands of the tongue, and the very first dissolution of its duty, is one degree of the intemperance.

10. In all cases be careful that you be not brought under the power of such things which otherwise are lawful enough in the use. *All things are lawful for me, but I will not be brought under the power of any thing*, saith *S. Paul*[i]. And to be perpetually longing, and impatiently desirous of any thing, so that a man cannot abstain from it, is to lose a man's liberty, and to become a servant of meat and drink, or *smoke*. And I wish this last instance were more considered by persons who little suspect themselves guilty of intemperance, though their desires are strong and impatient, and the use of it perpetual and unreasonable to all purposes, but that they have made it habitual and necessary, as intemperance itself is made to some men.

11. Use those advices which are prescribed as instruments to suppress Voluptuousness in the foregoing Section.

SECT. III.

Of Chastity.

Reader, stay; and read not the advices of the following section, unless thou hast a chaste spirit; or desirest

[i] 1 Cor. vi. 12.

to be chaste: or at least art apt to consider whether you ought or no. For there are some spirits so Atheistical, and some so wholly possessed with a spirit of uncleanness, that they turn the most prudent and chaste discourses into dirt and filthy apprehensions; like choleric stomachs, changing their very cordials and medicines into bitterness; and in a literal sense turning the grace of God into wantonness[k]. *They study cases of conscience in the matter of carnal sins, not to avoid, but to learn ways how to offend God and pollute their own spirits; and search their houses with a sunbeam, that they may be instructed in all the corners of nastiness. I have used all the care I could, in the following periods, that I might neither be wanting to assist those that need it, nor yet minister any occasion of fancy or vainer thoughts to those that need them not. If any man will snatch the pure taper from my hand, and hold it to the Devil, he will only burn his own fingers, but shall not rob me of the reward of my care and good intention; since I have taken heed how to express the following duties, and given him caution how to read them.*

Chastity is that duty, which was mystically intended by God in the law of Circumcision. It is the circumcision of the heart, the cutting off *all superfluity of naughtiness*[l], and a suppression of all irregular desires in the matter of sensual or carnal pleasure. I call all desires irregular and sinful, that are not sanctified. 1. By the holy institution, or by being within the protection, of marriage; 2. by being within the order of nature; 3. by being within the moderation of Christian modesty. *Against the first* are fornication, adul-

[k] Jude, 4. [l] Jam. i. 21.

tery, and all voluntary pollutions of either sex. *Against the second* are all unnatural lusts and incestuous mixtures. *Against the third* is all immoderate use of permitted beds; concerning which judgment is to be made as concerning meats and drinks: there being no certain degree of frequency or intention prescribed to all persons, but it is to be ruled as the other actions of a man; by proportion to the end, by the dignity of the person in the honour and severity of being a Christian, and by other circumstances, of which I am to give account.

Chastity is that grace, which forbids and restrains all these; keeping the body and Soul pure in that state in which it is placed by God, whether of the single or of the married life. Concerning which our duty is thus described by *S. Paul; For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God*[m].

Chastity is either *abstinence* or *continence*. *Abstinence* is that of Virgins or Widows: *Continence* of married persons. *Chaste marriages* are honourable and pleasing to God: *Widowhood* is pitiable in its solitariness and loss, but amiable and comely when it is adorned with gravity and purity, and not sullied with remembrances of the passed licence, nor with present desires of returning to a second bed. But *Virginity* is a life of Angels, the enamel of the soul, the huge advantage of Religion, the great opportunity for the

[m] 1 Thess. iv. 3–5.

retirements of devotion[n]: and, being empty of cares, it is full of prayers; being unmingled with the world, it is apt to converse with God; and, by not feeling the warmth of a too-forward and indulgent nature, flames out with holy fires, till it be burning like the Cherubim and the most ecstasied order of holy and unpolluted Spirits.

Natural virginity of itself is not a state more acceptable to God: but that which is chosen and voluntary in order to the conveniences of Religion and separation from worldly encumbrances, is therefore better than the married life, not that it is more holy, but that it is a freedom from cares, an opportunity to spend more time in spiritual employments; it is not allayed with businesses and attendances upon lower affairs: and if it be a chosen condition to these ends, it containeth in it a victory over lusts, and greater desires of Religion and self-denial; and therefore is more excellent than the married life, in that degree in which it hath greater religion, and a greater mortification; a less satisfaction of natural desires, and a greater fulness of the spiritual: and just so is to expect that little coronet or special reward which God hath prepared (extraordinary and besides the great Crown of all faithful Souls) for those *who have not defiled themselves with women, but follow the* Virgin *Lamb for ever*[o].

But some married persons even in their marriage do better please God than some Virgins in their state of virginity: They by giving great example of conjugal affection, by preserving their faith unbroken, by edu-

[n] Virginitas est in carne corruptibili incorruptionis perpetua meditatio. *S. Aug. l. de Virg. c.* 13.

[o] Apoc. xiv. 4; Isa. lvi. 4, 5.

cating children in the fear of God, by patience and contentedness and holy thoughts and the exercise of virtues proper to that state, do not only please God, but do in a higher degree than those Virgins whose piety is not answerable to their great opportunities and advantages.

However, married persons and Widows and Virgins are all servants of God and coheirs in the inheritance of *Jesus*, if they live within the restraints and laws of their particular estate, chastely, temperately, justly, and religiously.

The evil consequents of Uncleanness.

The blessings and proper effects of Chastity we shall best understand by reckoning the evils of uncleanness and carnality.

1. Uncleanness of all vices is the most shameful. *The eye of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the day-time; they know not the light: for the morning is to them as the shadow of death. He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards*[p]. Shame is the eldest daughter of Uncleanness.

2. The appetites of uncleanness are full of cares and trouble, and its fruition is sorrow and repentance[q]. *The way of the adulterer is hedged with thorns*[r]; full of fears and jealousies, burning desires and impatient

[p] Job xxiv. 15, &c.
[q] Appetitus fornicationis anxietas est, satietas vero pœnitentia. *S. Hieron.*
[r] Hos. ii. 6.

waitings, tediousness of delay, and sufferance of affronts, and amazements of discovery.

3. Most of its kinds are of that condition, that they involve the ruin of two Souls: and he that is a fornicator or adulterous, steals the Soul as well as dishonours the body of his Neighbour; and so it becomes like the sin of falling *Lucifer*, who brought a part of the stars with his tail from Heaven.

4. Of all carnal sins it is that alone which the Devil takes delight to imitate and counterfeit; communicating with witches and impure persons in the corporal act but in this only.

5. Uncleanness with all its kinds is a vice which hath a professed enmity against the body. *Every sin which a man doth is without the body; but he that committeth fornication sinneth against his own body*[s].

6. Uncleanness is hugely contrary to the spirit of government by embasing the spirit of a man, making it effeminate, sneaking, soft and foolish, without courage, without confidence. *David* felt this after his folly with *Bathsheba;* he fell to unkingly arts and stratagems to hide the crime: and he did nothing but increase it, and remained timorous and poor-spirited, till he prayed to God once more to establish him with a free and a *Princely spirit*[t]. And no superior dare strictly observe discipline upon his charge, if he hath let himself loose to the *shame of incontinence.*

7. The Gospel hath added two arguments against uncleanness which were never before used, nor indeed could be: since God hath given the Holy Spirit to them that are baptized, and rightly confirmed, and entered into covenant with Him, our bodies are made

[s] 1 Cor. vi. 18. [t] Spiritu principali me confirma, Ps. li.

temples of the Holy Ghost in which He dwells; and therefore uncleanness is Sacrilege, and defiles a Temple. It is *S. Paul's* argument, *Know ye not that your body is the temple of the Holy Ghost*[u]*?* and *he that defiles a temple, him will God destroy*[x]. Therefore *glorify God in your bodies*[y]*;* that is, *flee Fornication*[z]. To which for the likeness of the argument add, *that our bodies are members of Christ*, and therefore *God forbid* that we should *take the members of Christ and make them members of a harlot*[a]. So that uncleanness dishonours Christ, and dishonours the Holy Spirit: it is a sin against God, and in this sense a sin against the Holy Ghost.

8. The next special argument which the Gospel ministers especially against adultery, and for the preservation of the purity of marriage, is, that Marriage is by Christ hallowed into a mystery to signify the Sacramental and mystical union of Christ and His Church[b]. He therefore that breaks this knot, which the Church and their mutual faith hath tied, and Christ hath knit up into a mystery, dishonours a great rite of Christianity, of high, spiritual, and excellent signification.

9. *S. Gregory* reckons uncleanness to be the parent of these monsters[c]; Blindness of mind, inconsideration, precipitancy or giddiness in actions, self-love, hatred of God, love of the present pleasures, a despite or despair of the joys of Religion here and of heaven hereafter. Whereas a pure mind in a chaste body is the mother of wisdom and deliberation, sober counsels and ingenuous actions, open deportment and sweet

[u] 1 Cor. vi. 19. [x] 1 Cor. iii. 17. [y] [1 Cor. vi. 20.]
[z] [Ib. 18.] [a] [Ib. 15.] [b] Ephes. v. 32. [c] Moral.

carriage, sincere principles and unprejudicate understanding, love of God and self-denial, peace and confidence, holy prayers and spiritual comfort, and a pleasure of Spirit infinitely greater than the sottish and beastly pleasures of unchastity. *For to overcome pleasure is the greatest pleasure; and no victory is greater than that which is gotten over our lusts and filthy inclinations*[d].

10. Add to all these, the public dishonesty and disreputation that all the nations of the world have cast upon adulterous and unhallowed embraces. *Abimelech* to the men of *Gerar* made it death to meddle with the wife of *Isaac:* and *Judah* condemned *Thamar* to be burnt for her adulterous conception: and God, besides the Law made to put the adulterous person to death, did constitute a settled and constant miracle to discover the adultery of a suspected woman, that her bowels should burst with drinking the waters of jealousy[e]. The *Egyptian* law was to cut off the nose of the adulteress, and the offending part of the adulterer. The *Locrians* put out the adulterer's both eyes. The *Germans* (as *Tacitus* reports) placed the adulteress amidst her kindred naked, and shaved her head, and caused her husband to beat her with clubs through the city. The *Gortynæans* crowned the man with wool, to shame him for his effeminacy: and the *Cumani* caused the woman to ride upon an Ass, naked and hooted at; and for ever after called her by an appellative of scorn[f], "*A rider upon the Ass.*" All nations, barbarous and civil, agreeing in their general design of rooting so dishonest and shameful a vice from under heaven.

[d] S. Cyprian. de bono pudicitiæ. [e] Numb. v. 14, &c. [f] ὀνοβάτις.

The middle[g] ages of the Church were not pleased that the adulteress should be put to death: but in the Primitive ages the civil[h] laws, by which Christians were then governed, gave leave to the wronged husband to kill his adulterous wife, if he took her in the fact: but, because it was a privilege indulged to men, rather than a direct detestation of the crime; a consideration of the injury rather than of the uncleanness; therefore it was soon altered: but yet hath caused an enquiry, *Whether is worse, the adultery of the man or the woman.*

The resolution of which case, in order to our present affair, is thus. 1. *In respect of the person*, the fault is greater in a man than in a woman; who is of a more pliant and easy spirit and weaker understanding, and hath nothing to supply the unequal strengths of men but the defensative of a passive nature and armour of modesty, which is the natural ornament of that sex. *And it is unjust that the man should demand chastity and severity from his wife, which himself will not observe towards her*[i], said the good Emperor *Antoninus:* it is as if the man should persuade his wife to fight against those enemies to which he had yielded himself a prisoner. 2. *In respect of the effects and evil consequents*, the adultery of the woman is worse; as bringing bastardy into a family, and dis-inherisons or great injuries to the lawful children, and infinite violations of peace, and murders, and divorces, and all the effects of rage and madness. 3. *But in respect of the crime*, and as relating to God, they are equal, intolerable, and dam-

[g] Concil. Tribur. c. 49. Concil. Aurel. 1. sub Clodoveo.

[h] Cod. de adulteriis; ad legem Juliam, l. 1. & Cod. Theod. de adulteriis, c. placuit.

[i] Apud Aug. de adulter. conjug. Plut. de conjug. præcept.

nable: and since it is no more permitted to men to have many wives, than to women to have many husbands, and that in this respect their privilege is equal; their sin is so too. And this is the case of the question in Christianity. And the Church anciently refused to admit such persons to the holy Communion, until they had done seven years' penances in fasting, in sackcloth, in severe inflictions and instruments of chastity and sorrow, according to the discipline of those ages.

Acts of Chastity in general.

The actions and proper offices of the grace of Chastity in general are these.

1. *To resist all unchaste thoughts:* at no hand entertaining pleasure in the unfruitful fancies and remembrances of uncleanness, although no definite desire or resolution be entertained.

2. *At no hand to entertain any desire,* or any fantastic imaginative loves, though by shame, or disability, or other circumstance, they be restrained from act.

3. *To have a chaste eye and hand*[j]: for it is all one with what part of the body we commit adultery: and if a man lets his eye loose, and enjoys the lust of that, he is an adulterer. *Look not upon a woman to lust after her*[k]. And supposing all the other members restrained, yet if the eye be permitted to lust, the man can no otherwise be called chaste, than he can be called severe and mortified, that sits all day long seeing plays and revellings, and out of greediness to

[j] Time videre unde possis cadere; & noli fieri perversâ simplicitate securus. *S. Aug.*

[k] Matth. v. 28.

fill his eye, neglects his belly. There are some vessels, which if you offer to lift by the belly or bottom, you cannot stir them, but are soon removed if you take them by the ears. It matters not with which of your members you are taken and carried off from your duty and severity.

4. *To have a heart and mind chaste and pure:* that is, detesting all uncleanness; disliking all its motions, past actions, circumstances, likenesses, discourses: and this ought to be the chastity of Virgins and Widows, of old persons and Eunuchs especially, and generally of all men, according to their several necessities.

5. *To discourse chastely and purely:* with great care declining all undecencies of language; chastening the tongue; and restraining it with grace, as vapours of wine are restrained with a bunch of myrrh.

6. *To disapprove by an after-act all involuntary and natural pollutions:* for if a man delights in having suffered any natural pollution, and with pleasure remembers it, he chooses that which was in itself involuntary: and that which, being natural, was innocent; becoming voluntary, is made sinful.

7. They that have performed these duties and parts of Chastity, will certainly abstain from all exterior actions of uncleanness, those noon-day and mid-night Devils, those lawless and ungodly worshippings of shame and uncleanness, whose birth is in trouble, whose growth is in folly, and whose end is in shame.

But besides these general acts of Chastity which are common to all states of men and women, there are some few things proper to the severals.

Acts of Virginal Chastity.

1. Virgins must remember, that the Virginity of the body is only excellent in order to the purity of the Soul: who therefore must consider, that since they are in some measure in a condition like that of Angels, it is their duty to spend much of their time in Angelical employment: for in the same degree that Virgins live more spiritually than other persons, in the same degree is their Virginity a more excellent state. But else it is no better than that of involuntary or constrained eunuchs: a misery and a trouble; or else a mere privation, as much without excellency as without mixture.

2. Virgins must contend for a singular modesty, whose first part must be an ignorance in the distinction of sexes, or their proper instruments; or if they accidentally be instructed in that, it must be supplied with an inadvertency or neglect of all thoughts and remembrances of such difference: and the following parts of it must be pious and chaste thoughts, holy language, and modest carriage.

3. Virgins must be retired and unpublic: for all freedom and looseness of society is a violence done to virginity, not in its natural, but in its moral capacity: that is, it loses part of its severity, strictness, and opportunity of advantages, by publishing that person, whose work is religion, whose company is Angels, whose thoughts must dwell in heaven, and separate from all mixtures of the world.

4. Virgins have a peculiar obligation to charity: for this is the virginity of the Soul; as purity, integrity, and separation is of the body: which doctrine

we are taught by *S. Peter; Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently*[1]. For a Virgin that consecrates her body to God, and pollutes her spirit with rage, or impatience, or inordinate anger, gives Him what He most hates, a most foul and defiled soul.

These rules are necessary for Virgins, that offer that state to God, and mean not to enter into the state of marriage: for they that only wait the opportunity of a convenient change, are to steer themselves by the general rules of chastity.

Rules for Widows, or Vidual Chastity.

For Widows, the fontinel of whose desires hath been opened by the former permissions of the marriage-bed, they must remember,

1. That God hath now restrained the former licence, bound up their eyes, and shut up their heart into a narrower compass, and hath given them sorrow to be a bridle to their desires. A Widow must be a mourner, and she that is not, cannot so well secure the chastity of her proper state.

2. It is against public honesty to marry another man so long as she is with child by her former husband: and of the same fame it is, in a lesser proportion, to marry within the year of mourning: but anciently it was infamous for her to marry, till by common account the body was dissolved into its first principle of earth.

3. A Widow must restrain her memory and her

[1] 1 Pet. i. 22.

fancy, not recalling or recounting her former permissions and freer licences with any present delight: for then she opens that sluice which her husband's death and her own sorrow have shut up.

4. A Widow, that desires her Widowhood should be a state pleasing to God, must spend her time as devoted virgins should, in fastings, and prayers, and charity.

5. A Widow must forbid herself to use those temporal solaces, which in her former estate were innocent, but now are dangerous.

Rules for Married Persons, or Matrimonial Chastity.

Concerning married persons, besides the keeping of their mutual faith and contract with each other, these particulars are useful to be observed.

1. Although their mutual endearments are safe within the protection of marriage, yet they that have wives or husbands, must be as though they had them not; that is, they must have an affection greater to each other than they have to any person in the world, but not greater than they have to God: but that they be ready to part with all interest in each other's person rather than sin against God.

2. In their permissions and licence, they must be sure to observe the Order of Nature, and the ends of God. *He is an ill husband that uses his wife as a man treats a harlot*[m], having no other end but pleasure. Concerning which our best rule is, that although in this, as in eating and drinking, there is an appetite to be satisfied, which cannot be done without pleasing that desire; yet since that desire and

[m] Plutarch. De Conjug. Præcept.

satisfaction was intended by nature for other ends, they should never be separate from those ends, but always be joined with all or one of these ends, *with a desire of children, or to avoid fornication, or to lighten and ease the cares and sadnesses of household affairs, or to endear each other;* but never with a purpose either in act ord esire to separate the sensuality from these ends which hallow it. *Onan* did separate his act from its proper end, and so ordered his embraces that his wife should not conceive, and God punished him.

3. Married persons must keep such modesty[a] and decency of treating each other, that they never force themselves into high and violent lusts, with arts and misbecoming devices; always remembering that those mixtures are most innocent, which are *most simple* and *most natural, most orderly*, and *most safe.*

4. It is a duty of matrimonial chastity to be restrained and temperate in the use of their lawful pleasures: concerning which, although no universal rule can antecedently be given to all persons, any more than to all bodies one proportion of meat and drink; yet married persons are to estimate the degree of their licence according to the following proportions. *1. That it be moderate, so as to consist with health. *2. That it be so ordered as not to be too expensive of time, that precious opportunity of working out our salvation. *3. That when duty is demanded, it be always paid (so far as is in our powers and election) according to the foregoing measures. *4. And that it be

[a] Non rectè est ab Herodoto dictum, simul cum tunicâ mulierem verecundiam exuere. Quæ n. casta est, positâ veste, verecundiam ejus loco induit, maximèque verecundiâ conjuges tesserâ maximi invicem amoris utuntur. *Plut. conjug. præcept.*

with a temperate affection, without violent transporting desires or too sensual applications. Concerning which a man is to make judgment by proportion to other actions, and the severities of his religion, and the sentences of sober and wise persons; always remembering, that marriage is a provision for supply of the natural necessities of the body, not for the artificial and procured appetites of the mind. And it is a sad truth, that many married persons, thinking that the flood-gates of liberty are set wide open without measures or restraints (so they sail in that channel), have felt the final rewards of intemperance and lust, by their unlawful using of lawful permissions. Only let each of them be temperate, and both of them be modest. *Socrates* was wont to say, that those women to whom nature had not been indulgent in good features and colours, should make it up themselves with excellent manners; and those who were beautiful and comely, should be careful that so fair a body be not polluted with unhandsome usages. To which *Plutarch*[o] adds, that a wife if she be unhandsome, should consider how extremely ugly she would be if she wanted modesty: but if she be handsome, let her think how gracious that beauty would be if she superadds chastity.

5. Married persons by consent are to abstain from their mutual entertainments at solemn times of devotion; not as a duty of itself necessary, but as being the most proper act of purity which in their condition they can present to God, and being a good advantage for attending their preparation to the solemn duty and their demeanour in it. It is *S. Paul's* counsel,

[o] De Conjug. præcept.

that *by consent for a time they should abstain, that they may give themselves to fasting and prayer* [p]. And though when Christians did receive the holy Communion every day, it is certain they did not abstain, but had children: yet when the Communion was more seldom, they did with religion abstain from the marriage-bed during the time of their solemn preparatory devotions [q], as anciently they did from eating and drinking till the solemnity of the day was past.

6. It were well if married persons would in their penitential prayers and in their general confessions suspect themselves, and accordingly ask a general pardon for all their undecencies and more passionate applications of themselves in the offices of marriage: that what is lawful and honourable in its kind may not be sullied with imperfect circumstances; or if it be, it may be made clean again by the interruption and recallings of such a repentance of which such uncertain parts of action are capable.

But because of all the dangers of a Christian none more pressing and troublesome than the temptations to lust, no enemy more dangerous than that of the flesh, no accounts greater than what we have to reckon for at the audit of concupiscence, therefore it concerns all that would be safe from this death to arm themselves by the following rules, to prevent or to

[p] 1 Cor. vii. 5.

[q] Hoc etiam ex more Christianorum Tertul. suadens fœminis Christianis nè Paganis nubant, ait, Quis denique solennibus Paschæ abnoctantem securus sustinebit *Tertul. ad Uxor.*, 2. 1. Et ex more etiam Gentilium. *Plut. sympos.* 3. q. 6. Nobis autem, si leges civitatis rectè colimus, cavendum est, nè ad templa et sacrificia accedamus, paulò antè re venereâ usi. Itaque expedit nocte et somno interjecto, justoque intervallo adhibito, mundos rursum quasi de integro, et ad novum diem nova cogitantes (ut ait Democritus) surgere.

cure all the wounds of our flesh made by the poisoned arrows of lust.

Remedies against Uncleanness.

1. When a temptation of lust assaults thee, do not resist it by heaping up arguments against it, and disputing with it, considering its offers and its dangers, but *fly from it*[r], that is, think not at all of it; lay aside all consideration concerning it, and turn away from it by any severe and laudable thought of business. S. *Hierome* very wittily reproves the Gentile superstition, who pictured the Virgin Deities armed with a shield and lance, as if chastity could not be defended without war and direct contention. No; this enemy is to be treated otherwise. If you hear it speak, though but to dispute with it, it ruins you; and the very arguments you go about to answer, leave a relish upon the tongue. A man may be burned if he goes near the fire, though but to quench his house; and by handling pitch, though but to draw it from your clothes, you defile your fingers.

2. Avoid *idleness*, and fill up all the spaces of thy time with severe and useful employment: for lust usually creeps in at those emptinesses where the soul is unemployed and the body is at ease. For no easy, healthful, and idle person was ever chaste, if he could be tempted. But of all employments, *bodily labour* is most useful and of greatest benefit for the driving away the Devil.

3. Give no entertainment to the *beginnings*, the *first motions* and secret whispers, of the spirit of im-

[r] Contra libidinis impetum apprehende fugam. si vis obtinere victoriam. *S. Aug.*

purity. For if you totally suppress it, it dies[s]: if you permit the furnace to breathe its smoke and flame out at any vent, it will rage to the consumption of the whole. This cockatrice is soonest crushed in the shell; but if it grows, it turns to a serpent, and a dragon, and a devil.

4. *Corporal mortification* and hard usages of our body hath by all ages of the Church been accounted a good instrument and of some profit against the spirit of fornication. A spare diet, and a thin coarse table, seldom refreshment, frequent fasts, not violent and interrupted with returns to ordinary feeding, but constantly little, unpleasant, of wholesome but sparing nourishment: for by such cutting off the provisions of victual we shall weaken the strengths of our enemy. To which if we add lyings upon the ground, painful postures in prayer, reciting our devotions with our arms extended at full length, like *Moses* praying against *Amalek*, or our blessed Saviour hanging upon His painful bed of sorrows, the Cross, and (if the lust be upon us and sharply tempting) by inflicting any smart to overthrow the strongest passion by the most violent pain, we shall find great ease for the present, and the resolution and apt sufferance against the future danger. And this was *S. Paul's* remedy[t], *I bring my body under;* he used some rudenesses towards it. But it was a great nobleness of chastity which *S. Hierome* reports of a son of the king of *Nicomedia*[u], who, being tempted upon flowers and a perfumed bed

[s] ——— Quisquis in primo obstitit
Repulitque amorem, tutus ac victor fuit:
Qui blandiendo dulce nutrivit malum,
Serò recusat ferre, quod subiit, jugum.—*Senec. Hippol.*, 134.

[t] 1 Cor. ix. 27.

[u] In vita S. Pauli.

with a soft violence, but yet tied down to the temptation, and solicited with circumstances of *Asian* luxury by an impure courtesan, lest the easiness of his posture should abuse him, spit out his tongue into her face: to represent that no virtue hath cost the saints[v] so much as this of chastity.

5. *Fly from all occasions*, temptations, loosenesses of company, balls and revellings, undecent mixtures of wanton dancings, idle talk, private society with strange women, starings upon a beauteous face, the company of women that are singers, amorous gestures, garish and wanton dressings, feasts and liberty, banquets and perfumes, wine and strong drinks, which are made to persecute chastity; some of these being the very prologues to lust, and the most innocent of them being but like condited or pickled mushrooms, which, if carefully corrected and seldom tasted, may be harmless, but can never do good. Ever remembering, that it is easier to die for chastity than to live with it; and the hangman could not extort a consent from some persons, from whom a lover would have intreated it. For the glory of chastity will easily overcome the rudeness of fear and violence; but easiness and softness and smooth temptations creep in and like the sun make a maiden lay by her veil and robe, which persecution like the northern wind makes her hold fast and clap close about her.

6. He that will secure his chastity, must *first cure his pride* and his rage. For oftentimes lust is the punishment of a proud man, to tame the vanity of his

[v] Benedictus in spinis se volutavit. S. Martinianus faciem et manus. S. Johannes cognomento Bonus, calamos acutos inter ungues et carnem digitorum intrusit. S. Theoctistus in silvis more ferarum vixit, ne inter Arabes pollueretur.

pride by the shame and affronts of unchastity: and the same intemperate heat that makes anger, does enkindle lust.

7. If thou beest assaulted with an unclean spirit, trust not thyself alone; but run forth into company, whose reverence and modesty may suppress, or whose society may divert, thy thoughts: and a perpetual witness of thy conversation is of especial use against this vice, which evaporates in the open air like camphire, being impatient of light and witnesses.

8. Use frequent and earnest prayers to the King of Purities, the first of virgins, the eternal God, who is of an essential purity, that He would be pleased to reprove and cast out the unclean spirit. For besides the blessings of prayer by way of reward, it hath a natural virtue to restrain this vice: because a prayer against it is an unwillingness to act it; and so long as we heartily pray against it, our desires are secured, and then this devil hath no power. This was *S. Paul's* other remedy: *For this cause I besought the Lord thrice*[w]. And there is much reason and much advantage in the use of this instrument; because the main thing that in this affair is to be secured, is a man's mind. He that goes about to cure lust by *bodily exercises* alone (as *S. Paul's* phrase is[x]) or mortifications, shall find them sometimes instrumental to it, and incitations of sudden desires; but always insufficient and of *little profit:* but he that hath a chaste mind shall find his body apt enough to take laws; and let it do its worst, it cannot make a sin, and in its greatest violence can but produce a little natural uneasiness, not so much trouble as a severe fasting-day, or a hard

[w] 2 Cor. xii. 8. [x] 1 Tim. iv. 8.

night's lodging upon boards. If a man be hungry he must eat, and if he be thirsty he must drink in some convenient time, or else he dies: but if the body be rebellious, so the mind be chaste, let it do its worst, if you resolve perfectly not to satisfy it, you can receive no great evil by it. Therefore the proper cure is by applications to the spirit, and securities of the mind, which can no way so well be secured as by frequent and fervent prayers, and sober resolutions, and severe discourses. Therefore,

9. Hither bring in succour from consideration of the *Divine presence*, and of His holy angels, *meditation of death*, and the passions of Christ upon the Cross, *imitation of His purities*, and of the Virgin *Mary* His unspotted and holy mother, and of such eminent saints, who in their generations were burning and shining lights, unmingled with such uncleannesses which defile the soul, and who now follow the Lamb whithersoever He goes[y].

10. These remedies are of universal efficacy in all cases extraordinary and violent; but in ordinary and common, the remedy which God hath provided, that is, *honourable marriage*[z], hath a natural efficacy, besides a virtue by Divine blessing, to cure the inconveniences which otherwise might afflict persons temperate and sober.

SECT. IV.

Of Humility.

HUMILITY is the great ornament and jewel of Christian Religion; that, whereby it is distinguished from

[y] Rev. xiv. 4. [z] Heb. xiii. 4.

all the wisdom of the world; it not having been taught by the wise men of the Gentiles, but first put into a discipline, and made part of a Religion, by our Lord *Jesus* Christ, who propounded Himself imitable by His Disciples so signally in nothing as in the twin sisters of Meekness and Humility. *Learn of Me, for I am meek and humble, and ye shall find rest unto your Souls*[a].

For all the World, all that we are, and all that we have, our bodies and our Souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins and our seldom virtues, are as so many arguments to make our Souls dwell low in the deep valleys of Humility.

Arguments against Pride by way of Consideration.

1. *Our body* is weak and impure, sending out more uncleannesses from its several sinks than could be endured if they were not necessary and natural: and we are forced to pass that through our mouths, which as soon as we see upon the ground, we loathe like rottenness and vomiting.

2. *Our strength* is inferior to that of many beasts; and our infirmities so many, that we are forced to dress and tend horses and asses, that they may help our needs, and relieve our wants.

3. *Our beauty* is in colour inferior to many flowers, and in proportion of parts it is no better than nothing; for even a dog hath parts as well proportioned and fitted to his purposes, and the designs of his nature, as we have: and when it is most florid and gay, three fits of an ague can change it into yellowness

[a] Matth. xi. 29.

and leanness, and the hollowness and wrinkles of deformity.

4. *Our learning* is then best, when it teaches most humility: but to be proud of learning is the greatest ignorance in the world. For our learning is so long in getting, and so very imperfect, that the greatest clerk knows not the thousandth part of what he is ignorant; and knows so uncertainly what he seems to know, and knows no otherwise than a fool or a child, even what is told him or what he guesses at, that except those things which concern his duty, and which God hath revealed to him, which also every woman knows so far as is necessary, the most learned man hath nothing to be proud of, unless this be a sufficient argument to exalt him, that he uncertainly guesses at some more unnecessary things than many others, who yet know all that concerns them, and mind other things more necessary for the needs of life and Commonwealths.

5. *He that is proud of riches is a fool.* For if he be exalted above his neighbours because he hath more gold, how much inferior is he to a gold mine? how much is he to give place to a chain of pearl, or a knot of diamonds? for certainly that hath the greatest excellence from whence he derives all his gallantry and pre-eminence over his neighbours.

6. If a man be exalted by reason of any *excellence* in his Soul, he may please to remember that all Souls are equal; and their differing operations are because their instrument is in better tune, their body is more healthful, or better tempered: which is no more praise to him, than it is that he was born in *Italy*.

7. *He that is proud of his birth,* is proud of the

blessings of others, not of himself: for if his parents were more eminent in any circumstance than their neighbours, he is to thank God, and to rejoice in them; but still he may be a fool, or unfortunate, or deformed; and when himself was born, it was indifferent to him whether his father were a king or a peasant, for he knew not any thing, nor chose any thing: and most commonly it is true, that he that boasts of his ancestors, who were the founders and raisers of a noble family, doth confess that he hath in himself a less virtue and a less honour, and therefore that he is degenerated.

8. Whatsoever other difference there is between thee and thy neighbour, if it be bad, it is thine own, but thou hast no reason to boast of thy misery and shame: if it be good, thou hast received it from God; and then thou art more obliged to pay duty and tribute, use and principal, to him: and it were a strange folly for a man to be proud of being more in debt than another.

9. Remember what thou wert before thou wert begotten. Nothing. What wert thou in the first regions of thy dwelling, before thy birth? Uncleanness. What wert thou for many years after? Weakness. What in all thy life? A great sinner. What in all thy excellencies? A mere debtor to God, to thy parents, to the earth, to all the creatures. But we may if we please use the method of the Platonists [b], who reduce all the causes and arguments for humility which we can take from ourselves, to these seven heads. 1. The spirit of a man is light and troublesome. 2. His body is brutish and sickly. 3. He is

[b] Apuleius de Dæmon. Socratis.

constant in his folly and error, and inconstant in his manners and good purposes. 4. His labours are vain, intricate, and endless. 5. His fortune is changeable, but seldom pleasing, never perfect. 6. His wisdom comes not till he be ready to die, that is, till he be past using it. 7. His death is certain; always ready at the door, but never far off. Upon these or the like meditations if we dwell, or frequently retire to them, we shall see nothing more *reasonable* than to be *humble*, and nothing more *foolish* than to be *proud*.

Acts or offices of Humility.

The grace of Humility is exercised by these following Rules.

1. Think not thyself better for any thing that happens to thee from without. For although thou mayest by gifts bestowed upon thee be better than another, as one horse is better than another, that is of more use to others; yet as thou art a man, thou hast nothing to commend thee to thyself but that only by which thou art a man, that is, by what thou choosest and refusest.

2. Humility consists not in railing against thyself, or wearing mean clothes, or going softly and submissly: but in hearty and real evil or mean opinion of thyself. Believe thyself an unworthy person heartily, as thou believest thyself to be hungry, or poor, or sick, when thou art so.

3. Whatsoever evil thou sayest of thyself be content that others should think to be true: and if thou callest thyself *fool*, be not angry if another say so of thee. For if thou thinkest so truly, all men in the world desire other men to be of their opinion; and he

is an hypocrite, that accuses himself before others with an intent not to be believed. But he that calls himself intemperate, foolish, lustful, and is angry when his neighbours call him so, is both a false and a proud person.

4. Love to be concealed, and little esteemed[c]: be content to want praise, never being troubled when thou art slighted or undervalued: for thou canst not undervalue thyself; and if thou thinkest so meanly as there is reason, no contempt will seem unreasonable, and therefore it will be very tolerable.

5. Never be ashamed of thy birth, or thy parents, or thy trade, or thy present employment, for the meanness or poverty of any of them: and when there is an occasion to speak of them, such an occasion as would invite you to speak of any thing that pleases you, omit it not; but speak as readily and indifferently of thy meanness as of thy greatness. *Primislaus* the first king of *Bohemia* kept his country-shoes always by him, to remember from whence he was raised; And *Agathocles* by the furniture of his table confessed, that from a potter he was raised to be the king of *Sicily*.

6. Never speak any thing directly tending to thy praise or glory; that is, with a purpose to be commended, and for no other end. If other ends be mingled with thy honour, as if the glory of God, or charity, or necessity, or any thing of prudence be thy end, you are not tied to omit your discourse or your design that you may avoid praise; but pursue your end, though praise come along in the company. Only let not praise be the design.

7. When thou hast said or done any thing for which

[c] Ama nesciri et pro nihilo reputari. *Gerson.*

thou receivest praise or estimation, take it indifferently, and return it to God; reflecting upon Him as the Giver of the gift, or the Blesser of the action, or the Aid of the design: and give God thanks for making thee an instrument of His glory, for the benefit of others.

8. Secure a good name to thyself by living virtuously and humbly: but let this good name be nursed abroad, and never be brought home to look upon it: let others use it for their own advantage; let them speak of it if they please; but do not thou at all use it, but as an instrument to do God glory, and thy neighbour more advantage. Let thy face like *Moses's*[d] shine to others, but make no looking-glasses for thyself.

9. Take no content in praise when it is offered thee: but let thy rejoicing in God's gift be allayed with fear, lest this good bring thee to evil. Use the praise, as you use your pleasure in eating and drinking: if it comes, make it do drudgery, let it serve other ends, and minister to necessities, and to caution, lest by pride you lose your just praise which you have deserved; or else by being praised unjustly, you receive shame into yourself with God and wise men.

10. Use no stratagems and devices to get praise. Some use to enquire into the faults of their own actions or discourses on purpose to hear that it was well done or spoken, and without fault: others bring the matter into talk, or thrust themselves into company, and intimate and give occasion to be thought or spoke of. These men make a bait to persuade themselves to swallow the hook, till by drinking the waters of vanity they swell and burst.

[d] Exod. xxxiv. 29, 30; 2 Cor. iii. 7.

11. Make no suppletories to thyself, when thou art disgraced or slighted, by pleasing thyself with supposing thou didst deserve praise, though they understood thee not, or enviously detracted from thee: neither do thou get to thyself a private theatre and flatterers[e] in whose vain noises and fantastic praises thou mayest keep up thine own good opinion of thyself.

12. Entertain no fancies of vanity and private whispers of this Devil of pride: such as was that of *Nebuchadnezzar; Is not this great Babylon, which I have built for the honour of my name, and the might of my majesty, and the power of my kingdom*[f]*?* Some fantastic spirits will walk alone, and dream waking of greatnesses, of palaces, of excellent orations, full theatres, loud applauses, sudden advancement, great fortunes, and so will spend an hour with imaginative pleasure; all their employment being nothing but fumes of pride, and secret indefinite desires and significations of what their heart wishes. In this although there is nothing of its own nature directly vicious, yet it is either an ill mother or an ill daughter, an ill sign or an ill effect; and therefore at no hand consisting with the safety and interests of humility.

13. Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them, or lessen the report, or make an objection; and think not the advancement of thy brother is a lessening of thy worth. But this act is also to extend further.

14. Be content that he should be employed, and

[e] Alter a'teri satis amplum theatrum sumus; satis unus, satis nullus. *Sen.*

[f] Dan. iv. 30.

thou laid by as unprofitable; his sentence approved, thine rejected; he be preferred, and thou fixed in a low employment.

15. Never compare thyself with others, unless it be to advance them and to depress thyself. To which purpose we must be sure in some sense or other to think ourselves the worst in every company where we come: one is more learned than I am, another is more prudent, a third more honourable, a fourth more chaste, or he is more charitable, or less proud. For the humble man observes their good, and reflects only upon his own vileness; or considers the many evils of himself certainly known to himself, and the ill of others but by uncertain report: or he considers that the evils done by another are out of much infirmity or ignorance, but his own sins are against a clearer light; and if the other had so great helps, he would have done more good and less evil: or he remembers that his old sins before his conversion were greater in the nature of the thing, or in certain circumstances, than the sins of other men. (So *S. Paul* reckoned himself the chiefest of sinners, because formerly he had acted the chiefest sin of persecuting the Church of God[g].) But this rule is to be used with this caution; That, though it be good always to *think* meanest of ourselves, yet it is not ever safe to *speak* it; because those circumstances and considerations which determine thy thoughts, are not known to others as to thyself; and it may concern others, that they hear thee give God thanks for the graces He hath given thee. But if thou preservest thy thoughts and opinions of thyself truly humble, you may with more safety give

[g] 1 Tim. i. 13, 15; 1 Cor. xv. 9.

God thanks in public for that good which cannot, or ought not, to be concealed.

16. Be not always ready to excuse every oversight, or indiscretion, or ill action: but if thou beest guilty of it, confess it plainly; for virtue scorns a lie for its cover: but to hide a sin with it, is like a crust of leprosy drawn upon an ulcer. If thou beest not guilty, (unless it be scandalous,) be not over-earnest to remove it: but rather use it as an argument to chastise all greatness of fancy and opinion in thyself; and accustom thyself to bear reproof patiently and contentedly, and the harsh words of thy enemies, as knowing that the anger of an enemy is a better monitor, and represents our faults or admonishes us of our duty with more heartiness, than the kindness does or precious balms of a friend.

17. Give God thanks for every weakness, deformity, and imperfection, and accept it as a favour and grace of God, and an instrument to resist pride and nurse humility; ever remembering, that when God, by giving thee a crooked back, hath also made Thy spirit stoop or less vain, thou art more ready to enter the narrow gate of Heaven, than by being straight, and standing upright, and thinking highly. Thus the Apostles *rejoiced in their infirmities* [h], not moral, but natural and accidental, in their being beaten and whipped like slaves, in their nakedness and poverty.

18. Upbraid no man's weakness to him to discomfort him, neither report it to disparage him, neither delight to remember it to lessen him, or to set thyself above him. Be sure never to praise thyself, or to dispraise any man else, unless God's glory or some

[h] 2 Cor. xi. 30.

holy end do hallow it. And it was noted to the praise of *Cyrus*, that amongst his equals in age he would never play at any sport, or use any exercise in which he knew himself more excellent than they: but in such in which he was unskilful he would make his challenges, lest he should shame them by his victory, and that himself might learn something of their skill, and do them civilities.

19. Besides the foregoing parts and actions, humility teaches us to submit ourselves and all our faculties to God, *To believe all things, to do all things, to suffer all things* which His will enjoins us: to be content in every estate or change, knowing we have deserved worse than the worst we feel; and (as *Anytus* said to *Alcibiades*) He hath taken but half, when He might have taken all; to adore His goodness, to fear His greatness, to worship His eternal and infinite excellencies; and to submit ourselves to all our superiors in all things according to godliness, and to be meek and gentle in our conversation towards others.

Now although according to the nature of every grace, this begins as a gift, and is increased like a habit, that is, best by its own acts; yet besides the former acts and offices of humility, there are certain other exercises and considerations, which are good helps and instruments for the procuring and increasing this grace, and the curing of pride.

Means and exercises of obtaining and increasing the grace of Humility.

1. Make confession of thy sins often to God; and consider what all that evil amounts to, which you then charge upon yourself. Look not upon them as

scattered in the course of a long life; now, an intemperate anger, then, too full a meal; now, idle talking, and another time, impatience: but unite them into one continued representation, and remember, that he whose life seems fair by reason that his faults are scattered at large distances in the several parts of his life, yet if all his errors and follies were articled against him, the man would seem vicious and miserable: and possibly this exercise, really applied upon thy spirit, may be useful.

2. Remember, that we usually disparage others upon slight grounds and little instances; and towards them one fly is enough to spoil a whole box of ointment: and if a man be highly commended, we think him sufficiently lessened, if we clap one sin or folly or infirmity into his account. Let us therefore be just to ourselves, since we are so severe to others; and consider, that whatsoever good any one can think or say of us, we can tell him of hundreds of base and unworthy and foolish actions, any one of which were enough (we hope) to destroy another's reputation. Therefore let so many be sufficient to destroy our over-high thoughts of ourselves.

3. When thy neighbour is cried up by public fame and popular noises; that we may disparage and lessen him, we cry out that the people is a herd of unlearned and ignorant persons, ill judges, loud trumpets, but which never give certain sound: let us use the same art to humble ourselves, and never take delight and pleasure in public reports, and acclamations of assemblies, and please ourselves with their judgment, of whom in other the like cases we affirm that they are mad.

4. We change our opinion of others by their kindness or unkindness towards us. If he be my patron and bounteous, he is wise, he is noble, his faults are but warts, his virtues are mountainous: but if he proves unkind or rejects our importunate suit, then he is ill-natured, covetous, and his free meal is called gluttony: that which before we called *civility*, is now very *drunkenness;* and all he speaks is flat and dull, and ignorant as a swine. This indeed is unjust towards others, but a good instrument, if we turn the edge of it upon ourselves. We use ourselves ill, abusing ourselves with false principles, cheating ourselves with lies and pretences, stealing the choice and election from our wills, placing voluntary ignorance in our understandings, denying the desires of the spirit, setting up a faction against every noble and just desire; the least of which because we should resent up to reviling the injurious person, it is but reason we should at least not flatter ourselves with fond and too kind opinions.

5. Every day call to mind some one of thy foulest sins, or the most shameful of thy disgraces, or the indiscreetest of thy actions, or any thing that did then most trouble thee, and apply it to the present swelling of thy spirit and opinion, and it may help to allay it.

6. Pray often for His grace with all humility of gesture and passion of desire, and in thy devotion interpose many acts of humility by way of confession and address to God, and reflection upon thyself.

7. Avoid great offices and employments, and the noises of worldly honour. For in those states many times so many ceremonies and circumstances will seem necessary, as will destroy the sobriety of thy thoughts.

If the number of thy servants be fewer, and their observances less, and their reverences less solemn, possibly they will seem less than thy dignity: and if they be so much and so many, it is likely they will be too big for thy spirit. And here be thou very careful, lest thou be abused by a pretence that thou wouldest use thy great dignity as an opportunity of doing great good. For supposing it might be good for others, yet it is not good for thee: they may have encouragement in noble things from thee, and by the same instrument thou mayest thyself be tempted to pride and vanity. And certain it is, God is as much glorified by thy example of humility in a low or temperate condition, as by thy bounty in a great and dangerous.

8. Make no reflex acts upon thy own humility, nor upon any other grace with which God hath enriched thy soul. For since God oftentimes hides from His saints and servants the sight of those excellent things by which they shine to others (though the dark side of the lantern be toward themselves) that He may secure the grace of humility; it is good that thou do so thyself: and if thou beholdest a grace of God in thee, remember to give Him thanks for it, that thou mayest not boast in that which is none of thy own: and consider how thou hast sullied it, by handling it with dirty fingers, with thy own imperfections, and with mixture of unhandsome circumstances. Spiritual pride is very dangerous, not only by reason it spoils so many graces by which we drew nigh unto the kingdom of God, but also because it so frequently creeps upon the spirit of holy persons. For it is no wonder for a beggar to call himself poor, or a drunkard to confess that he is no sober person: but for a holy person to

be humble, for one whom all men esteem a Saint, to fear lest himself become a Devil, and to observe his own danger, and to discern his own infirmities, and make discovery of his bad adherencies, is as hard as for a prince to submit himself to be guided by tutors, and make himself subject to discipline like the meanest of his servants.

9. Often meditate upon the effects of Pride on one side, and Humility on the other. First, That Pride is like a canker, and destroys the beauty of the fairest flowers, the most excellent gifts and graces; but Humility crowns them all. Secondly, That Pride is a great hindrance to the perceiving the things of God; and Humility is an excellent preparative and instrument of spiritual wisdom[i]. Thirdly, That Pride hinders the acceptation of our prayers; but *Humility pierceth the clouds, and will not depart till the most High shall regard.* Fourthly, That Humility is but a speaking truth, and all Pride is a lie. Fifthly, That Humility is the most certain way to real honour, and Pride is ever affronted or despised. Sixthly, That Pride turned *Lucifer* into a Devil, and Humility exalted the Son of God above every Name, and placed Him eternally at the right hand of His Father. Seventhly, that *God resisteth the proud*, professing open defiance and hostility against such persons; but *giveth grace to the humble*[j]: * Grace and pardon, * remedy and relief against misery and oppression, * content in all conditions, * tranquillity of spirit, * patience in afflictions, * love abroad, * peace at home, * and utter freedom from contention and * the sin of censuring others * and the trouble of being

[i] Matt. xi. 25. [j] James iv. 6.

censured themselves. For the humble man will not *judge his brother* for *the mote in his eye*, being more troubled at *the beam in his own eye*[k]; and is patient and glad to be reproved, because himself hath cast the first stone at himself, and therefore wonders not that others are of his mind.

10. Remember that the blessed Saviour of the world hath done more to prescribe, and transmit, and secure *this grace* than any other[l]; His whole life being a great continued example of humility, a vast descent from the glorious bosom of His Father to the womb of a poor maiden, to the form of a servant, to the miseries of a sinner, to a life of labour, to a state of poverty, to a death of malefactors, to the grave of death, and the intolerable calamities which we deserved: and it were a good design, and yet but reasonable, that we should be as humble in the midst of our greatest imperfections and basest sins, as Christ was in the midst of His fulness of the Spirit, great wisdom, perfect life, and most admirable virtues.

11. Drive away all flatterers from thy company and at no hand endure them; for he that endures himself so to be abused by another, is not only a fool for entertaining the mockery, but loves to have his own opinion of himself to be heightened and cherished.

12. Never change thy employment for the sudden coming of another to thee. But if modesty permits or discretion, appear to him that visits thee the same that thou wert to God and thyself in thy privacy. But if thou wert walking or sleeping, or in any other innocent employment or retirement, snatch not up a

[k] Matt. vii. 3—5. [l] John xiii. 15.

book to seem studious, nor fall on thy knees to seem devout, nor alter any thing to make him believe thee better employed than thou wert.

13. To the same purpose it is of great use, that he who would preserve his humility, should choose some spiritual person to whom he shall oblige himself to discover his very thoughts and fancies, every act of his and all his intercourse with others in which there may be danger; that by such an openness of spirit he may expose every blast of vain-glory, every idle thought, to be chastened and lessened by the rod of spiritual discipline: and he that shall find himself tied to confess every proud thought, every vanity of his spirit, will also perceive they must not dwell with him, nor find any kindness from him: and besides this, the nature of pride is so shameful and unhandsome, that the very discovery of it is a huge mortification and means of suppressing it. A man would be ashamed to be told that he enquires after the faults of his last oration or action on purpose to be commended: and therefore when the man shall tell his spiritual Guide the same shameful story of himself, it is very likely he will be humbled, and heartily ashamed of it.

14. Let every man suppose what opinion he should have of one, that should spend his time in playing with drum-sticks and cockle-shells, and that should wrangle all day long with a little boy for pins, or should study hard and labour to cozen a child of his gauds; and who would run into a river deep and dangerous with a great burden upon his back, even then when he were told of the danger, and earnestly importuned not to do it? and let him but change the

instances and the person, and he shall find that he hath the same reason to think as bad of himself, who pursues trifles with earnestness, spending his time in vanity, and his *labour for that which profits not*[m]; who knowing the laws of God, the rewards of virtue, the cursed consequents of sin, that it is an evil spirit that tempts him to it, a Devil, one that hates him, that longs extremely to ruin him, that it is his own destruction that he is then working, that the pleasures of his sin are base and brutish, unsatisfying in the enjoyment, soon over, shameful in their story, bitter in the memory, painful in the effect here, and intolerable hereafter, and for ever; yet, in despite of all this, he runs foolishly into his sin and his ruin, merely because he is a fool, and winks hard, and rushes [illegible] lently like a horse into the battle, or like a madman to his death. He that can think great and good things of such a person, the next step may court the rack for an instrument of pleasure, and admire a swine for wisdom, and go for counsel to the prodigal and trifling grasshopper.

After the use of these and such like instruments and considerations, if you would try how your soul is grown, you shall know that humility, like the root of a goodly tree, is thrust very far into the ground, by these goodly fruits which appear above ground.

Signs of Humility.

1. The humble man trusts not to his own discretion, but in matters of concernment relies rather upon the judgment of his friends, counsellors, or spiritual guides. 2. He does not pertinaciously pursue the

[m] Isa. lv. 2.

choice of his own will, but in *all things* lets God choose for him, and his superiors in those things which concern them. 3. He does not murmur against commands. 4. He is not inquisitive into the reasonableness of *indifferent and innocent* commands, but believes their command to be reason enough in such cases to exact his obedience. 5. He lives according to a rule, and with compliance to public customs, without any affectation or singularity. 6. He is meek and indifferent in all accidents and chances. 7. He patiently bears injuries[n]. 8. He is always unsatisfied in his own conduct, resolutions and counsels. 9. He is a great lover of good men, and a praiser of wise men, and a censurer of no man. 10. He is modest in his speech, and reserved in his laughter. 11. He fears when he hears himself commended, lest God make another judgment concerning his actions than men do. 12. He gives no pert or saucy answers when he is reproved, whether justly or unjustly. 13. He loves to sit down in private; and, if he may, he refuses the temptation of offices and new honours. 14. He is ingenuous, free and open in his actions and discourses. 15. He mends his fault, and gives thanks when he is admonished. 16. He is ready to do good offices to the murderers of his fame, to his slanderers, backbiters and detractors, as Christ washed the feet of *Judas*. 17. And is contented to be suspected of indiscretion, so before God he may be really innocent, and not offensive to his neighbour, nor wanting to his just and prudent interest.

[n] Verum humilem patientia ostendit. *S. Hier.*

SECT. V.

OF MODESTY.

Modesty is the appendage of Sobriety, and is to Chastity, to Temperance, and to Humility, as the fringes are to a garment. It is a grace of God that moderates the over-activeness and curiosity of the mind, and orders the passions of the body and external actions, and is directly opposed to *Curiosity*, to *Boldness*, to *Undecency*. The practice of Modesty consists in these following Rules.

Acts and duties of Modesty as it is opposed to Curiosity.

1. Enquire not into the secrets of God[o], but be content to learn thy duty according to the quality of thy person or employment: that is plainly, if thou beest not concerned in the conduct of others; but if thou beest a teacher, learn it so as may best enable thee to discharge thy office. God's Commandments were proclaimed to all the world; but God's counsels are to Himself and to His secret ones, when they are admitted within the veil[p].

2. Enquire not into the things which are too hard for thee, but learn modestly to know thy infirmities and abilities; and raise not thy mind up to enquire into mysteries of State, or the secrets of government, or difficulties Theological, if thy employment really be, or thy understanding be judged to be, of a lower rank.

3. Let us not enquire into the affairs of others, that concern us not; but be busied within ourselves

[o] Eccles. iii. 21, 22, 23. [p] Prov. xxv. 2.

and our own spheres: ever remembering, that to pry into the actions or interests of other men not under our charge, may minister to pride, to tyranny, to uncharitableness, to trouble, but can never consist with modesty, unless where duty or the mere intentions of charity and relation do warrant it.

4. Never listen at the doors or windows[q]: for besides that it contains in it danger and a snare, it is also an invading my neighbour's privacy, and a laying that open which he therefore enclosed that it might not be open. Never ask what he carries covered so curiously; for it is enough that it is covered curiously. Hither also is reducible that we never open letters without public authority, or reasonably presumed leave, or great necessity, or charity.

Every man hath in his own life sins enough, in his own mind trouble enough, in his own fortune evils enough, and in performance of his offices failings more than enough, to entertain his own enquiry: so that curiosity after the affairs of others cannot be without envy and an evil mind. What is it to me if my neighbour's grandfather were a *Syrian* or his grandmother illegitimate; or that another is indebted five thousand pounds; or whether his wife be expensive? But commonly curious persons or (as the Apostle's phrase is[r]) *busy-bodies* are not solicitous or inquisitive into the beauty and order of a well-governed family, or after the virtues of an excellent person; but if there be any thing for which men keep locks and bars and porters, things that blush to see the light, and either are shameful in manners, or private in nature, these things are their care and their business. *But if

[q] Eccles. vii. 21. [r] 2 Thess. iii. 11; 1 Pet. iv. 15.

great things will satisfy our enquiry, the course of the sun and moon, the spots in their faces, the firmament of Heaven and the supposed orbs, the ebbing and flowing of the sea, are work enough for us: or if this be not, let him tell me, whether the number of the stars be even or odd, and when they began to be so; since some ages have discovered new stars which the former knew not, but might have seen if they had been where now they are fixed. *If these be too troublesome, search lower, and tell me, why this turf this year brings forth a daisy, and the next year a plantain; why the apple bears his seed in his heart, and wheat bears it in his head: let him tell, why a graft taking nourishment from a crab-stock shall have a fruit more noble than its nurse and parent: let him say, why the best of oil is at the top, the best of wine in the middle, and the best of honey at the bottom, otherwise than it is in some liquors that are thinner, and in some that are thicker. But these things are not such as please busy-bodies; they must feed upon tragedies, and stories of misfortunes, and crimes: and yet tell them ancient stories of the ravishment of chaste maidens, or the debauchment of nations, or the extreme poverty of learned persons, or the persecutions of the old Saints, or the changes of government, and sad accidents happening in Royal families amongst the *Arsacidæ*, the *Cæsars*, the *Ptolemies*, these were enough to scratch the itch of knowing sad stories; but unless you tell them something *sad and new*, something that is done within the bounds of their own knowledge or relation, it seems tedious and unsatisfying; which shews plainly it is an evil spirit: envy and idleness married together, and begot curiosity.

Therefore *Plutarch* rarely well compares curious and inquisitive ears to the execrable gates of cities, out of which only malefactors and hangmen and tragedies pass, nothing that is chaste or holy. *If a Physician should go from house to house unsent for, and enquire what woman hath a cancer in her bowels, or what man hath a fistula in his colic-gut, though he could pretend to cure it, he would be almost as unwelcome as the disease itself: and therefore it is inhuman to enquire after crimes and disasters without pretence of amending them but only to discover them. We are not angry with searchers and publicans when they look only on public merchandise; but when they break open trunks, and pierce vessels, and unrip packs, and open sealed letters.

Curiosity is the direct incontinency of the spirit; and adultery itself in its principle is many times nothing but a curious inquisition after, and envying of, another man's enclosed pleasures: and there have been many who refused fairer objects that they might ravish an enclosed woman from her retirement and single possessor. But these inquisitions are seldom without danger, never without baseness: they are neither just, nor honest, nor delightful, and very often useless to the curious enquirer. For men stand upon their guards against them, as they secure their meat against harpies and cats, laying all their counsels and secrets out of their way; or as men clap their garments close about them when the searching and saucy winds would discover their nakedness: as knowing that what men willingly hear, they do willingly speak of. Knock therefore at the door before you enter upon your neighbour's privacy; and remember, that there is no

difference between entering into his house, and looking into it.

Acts of Modesty as it is opposed to Boldness.

1. Let us always bear about us such impressions of reverence and fear of God, as to tremble at His voice, to express our apprehensions of His greatness in all great accidents, in popular judgments, loud thunders, tempests, earthquakes; not only for fear of being smitten ourselves, or that we are concerned in the accident, but also that we may humble ourselves before His Almightiness, and express that infinite distance between His infiniteness and our weaknesses, at such times especially when He gives such visible arguments of it. He that is merry and airy at shore, when he sees a sad and a loud tempest on the sea; or dances briskly, when God thunders from Heaven; regards not when God speaks to all the world, but is possessed with a firm immodesty.

2. Be reverent, modest, and reserved in the presence of thy betters, giving to all according to their quality their titles of honour, keeping distance, speaking little, answering pertinently, not interposing without leave or reason, not answering to a question propounded to another; and ever present to thy superiors the fairest side of thy discourse, of thy temper, of thy ceremony, as being ashamed to serve excellent persons with unhandsome intercourse.

3. Never lie before a king, or a great person; nor stand in a lie when thou art accused; nor offer to justify what is indeed a fault: but modestly be ashamed of it, ask pardon, and make amends.

4. Never boast of thy sin, but at least lay a veil

upon thy nakedness and shame, and put thy hand before thine eyes, that thou mayest have this beginning of repentance, to believe thy sin to be thy shame. For he that blushes not at his crime, but adds shamelessness to his shame, hath no instrument left to restore him to the hopes of virtue.

5. Be not confident and affirmative in an uncertain matter, but report things modestly and temperately, according to the degree of that persuasion which is or ought to be begotten in thee by the efficacy of the authority, or the reason inducing thee.

6. Pretend not to more knowledge than thou hast[s], but be content to seem ignorant where thou art so, lest thou beest either brought to shame, or retirest into shamelessness.

Acts of Modesty as it is opposed to Undecency.

1. In your prayers, in Churches and places of Religion, use reverent postures, great attention, grave ceremony, the lowest gestures of humility; remembering that we speak to God, in our reverence to whom we cannot possibly exceed: but that the expression of this reverence be according to law or custom, and the example of the most prudent and pious persons; that is, let it be the best in its kind to the best of essences.

2. In all public meetings, private addresses, in discourses, in journeys, use those forms of salutation, reverence, and decency, which the custom prescribes, and is usual amongst the most sober persons; giving honour to whom honour belongeth, taking place of none of thy betters, and in all cases of question concerning civil precedency giving it to any one that will

[s] Eccles. iii. 25.

take it, if it be only thy own right that is in question.

3. Observe the proportion of affections in all meetings and to all persons: be not merry at a funeral, nor sad upon a festival; *but rejoice with them that rejoice, and weep with them that weep* [t].

4. Abstain from wanton and dissolute laughter, petulant and uncomely jests, loud talking, jeering, and all such actions which in civil account are called undecencies and incivilities.

5. Towards your parents use all modesty of duty and humble carriage; towards them and all your kindred be severe in the modesties of chastity; ever fearing, lest the freedoms of natural kindness should enlarge into any neighbourhood of unhandsomeness. For all incestuous mixtures, and all circumstances and degrees towards it, are the highest violations of modesty in the world: for therefore incest is grown to be so high a crime, especially in the last periods of the world, because it breaks that reverence which the consent of all nations and the severity of human laws hath enjoined towards our parents and nearest kindred, in imitation of that law which God gave to the Jews in prosecution of Modesty in this instance.

6. Be a curious observer of all those things which are of good report [u], and are parts of public honesty. For public fame, and the sentence of prudent and public persons, is the measure of good and evil in things indifferent: and charity requires us to comply with those fancies and affections which are agreeable to nature, or the analogy of virtue, or public laws, or old customs. It is against Modesty for a woman to

[t] Rom. xii. 15. [u] Philip. iv. 8.

marry a second husband as long as she bears a burden by the first, or to admit a second love while her funeral tears are not wiped from her cheeks. It is against public honesty to do some lawful actions of privacy in public theatres, and therefore in such cases retirement is a duty of modesty.

7. Be grave, decent, and modest, in thy clothing and ornament: never let it be above thy condition, not always equal to it, never light or amorous, never discovering a nakedness through a thin veil, which thou pretendest to hide, never to lay a snare for a Soul; but remember what becomes a Christian, professing holiness, chastity, and the discipline of the holy *Jesus:* and the first effect of this let your servants feel by your gentleness and aptness to be pleased with their usual diligence, and ordinary conduct. For the man or woman that is dressed with anger and impatience, wears pride under their robes, and immodesty above.

8. Hither also is to be reduced singular and affected walking, proud, nice, and ridiculous gestures of body, painting and lascivious dressings: all which together God reproves by the prophet[v], *The Lord saith, Because the daughters of Sion are haughty, and walk with stretched forth necks and wanton eyes, walking, and mincing as they go, and make a tinkling with their feet; Therefore the Lord will smite her with a scab of the crown of the head, and will take away the bravery of their tinkling ornaments.* And this duty of modesty in this instance is expressly enjoined to all Christian women by *S. Paul*[x], *That women adorn themselves in modest apparel with shamefacedness and sobriety,*

[v] Isa. iii. 16—18. [x] 1 Tim. ii. 9, 10.

not with broidered hair, or gold, or pearl, or costly array, but (which becometh women professing godliness) with good works.

9. As those meats are to be avoided, which tempt our stomachs beyond our hunger; so also should prudent persons decline all such spectacles, relations, theatres, loud noises and outcries, which concern us not, and are besides our natural or moral interest. Our senses should not like petulant and wanton girls wander into markets and theatres without just employment; but when they are sent abroad by reason, return quickly with their errand, and remain modestly at home under their guide, till they be sent again.

10. Let all persons be curious in observing modesty towards themselves in the handsome treating their own body, and such as are in their power, whether living or dead. Against this rule they offend, who expose to others their own, or pry into others' nakedness beyond the limits of necessity, or where a leave is not made holy by a permission from God. It is also said, that God was pleased to work a miracle about the body of *Epiphanius*, to reprove the immodest curiosity of an unconcerned person who pried too near when charitable people were composing it to the grave. In all these cases and particulars, although they seem little, yet our duty and concernment is not little. Concerning which I use the words of the son of *Sirach*[y], *He that despiseth little things, shall perish by little and little.*

[y] Ecclus. xix. 1.

SECT. IV.

Of Contentedness in all estates and accidents.

VIRTUES and discourses are like friends necessary in all fortunes; but those are the best, which are friends in our sadnesses, and support us in our sorrows and sad accidents: and, in this sense, no man that is virtuous can be friendless; nor hath any man reason to complain of the Divine Providence, or accuse the public disorder of things, or his own infelicity, since God hath appointed one remedy for all the evils in the world, and that is a contented spirit: for this alone makes a man pass through fire, and not be scorched; through seas, and not be drowned; through hunger and nakedness, and want nothing. For since all the evil in the world consists in the disagreeing between the object and the appetite, as when a man hath what he desires not, or desires what he hath not, or desires amiss; he that composes his spirit to the present accident, hath variety of instances for his virtue, but none to trouble him; because his desires enlarge not beyond his present fortune: and a wise man is placed in the variety of chances, like the nave or centre of a wheel in the midst of all the circumvolutions and changes of posture, without violence or change, save that it turns gently in compliance with its changed parts, and is indifferent which part is up and which is down; for there is some virtue or other to be exercised, whatever happens; either patience or thanksgiving, love or fear, moderation or humility, charity or contentedness; and they are every one of them equally in order to his great

end and immortal felicity: and beauty is not made by white or red, by black eyes and a round face, by a straight body and a smooth skin; but by a proportion to the fancy. No rules can make amability, our minds and apprehensions make that: and so is our felicity: and we may be reconciled to poverty and a low fortune, if we suffer contentedness and the grace of God to make the proportions. For no man is poor, that does not think himself so: but if, in a full fortune, with impatience he desires more, he proclaims his wants and his beggarly condition. But, because this grace of Contentedness was the sum of all the old moral philosophy, and a great duty in Christianity, and of most universal use in the whole course of our lives, and the only instrument to ease the burdens of the world and the enmities of sad chances; it will not be amiss to press it by the proper arguments by which God hath bound it upon our spirits: it being fastened by Reason and Religion, by duty and interest, by necessity and conveniency, by example, and by the proposition of excellent rewards, no less than peace and felicity.

1. Contentedness in all estates is a duty of religion; it is the great reasonableness of complying with the *Divine Providence* which governs all the world, and hath so ordered us in the administration of His great family. He were a strange fool, that should be angry because dogs and sheep need no shoes, and yet himself is full of care to get some. God hath supplied those needs to them by natural provisions, and to thee by an artificial: for He hath given thee reason to learn a trade, or some means to make or buy them; so that it only differs in the manner of our provision: and

which had you rather want, shoes or Reason? And my patron that hath given me a farm is freer to me than if he gives a loaf ready baked. But, however, all the e gifts come from Him, and therefore it is fit He should dispense them as He pleases: and if we murmur here, we may at the next melancholy be troubled that God did not make us to be angels or stars. For, if that which we are or have do not content us, we may be troubled for every thing in the world which is besides our being or our possessions.

God is the master of the scenes; we must not choose which part we shall act; it concerns us only to be careful that we do it well, always saying, *if this please God, let it be as it is:* and we, who pray that God's will may be done in Earth as it is in Heaven, must remember that the angels do whatsoever is commanded them, and go wherever they are sent, and refuse no circumstances: and if their employment be crossed by a higher decree, they sit down in peace and rejoice in the event; and, when the Angel of *Judæa* could not prevail in behalf of the people committed to his charge, because the Angel of *Persia* opposed it[z]; he only told the story at the command of God, and was as content, and worshipped with as great an ecstasy in his proportion as the prevailing Spirit. Do thou so likewise: keep the station where God hath placed you, and you shall never long for things without, but sit at home feasting upon the *Divine Providence* and thy own *reason*, by which we are taught that it is necessary and reasonable to submit to God.

For, is not all the world God's family? Are not

[z] Dan. x. 13.

we His creatures? Are we not as clay in the hand of the potter? Do we not live upon His meat, and move by His strength, and do our work by His light? Are we any thing but what we are from Him? And shall there be a mutiny among the flocks and herds, because their Lord or their Shepherd chooses their pastures, and suffers them not to wander into deserts and unknown ways? If we choose, we do it so foolishly that we cannot like it long, and most commonly not at all: but God, who can do what He please, is wise to choose safely for us, affectionate to comply with our needs, and powerful to execute all His wise decrees. Here therefore is the wisdom of the contented man, to let God choose for him: for when we have given up our wills to Him, and stand in that station of the battle where our great General hath placed us, our spirits must needs rest while our conditions have for their security the power, the wisdom, and the charity of God.

2. Contentedness in all accidents brings great peace of spirit, and is the great and only instrument of temporal felicity. It removes the sting from the accident, and makes a man not to depend upon chance and the uncertain dispositions of men for his well-being, but only on God and his own spirit. We ourselves make our fortunes good or bad; and when God lets loose a tyrant upon us, or a sickness, or scorn, or a lessened fortune, if we fear to die, or know not to be patient, or are proud, or covetous, then the calamity sits heavy on us. But if we know how to manage a noble principle, and fear not death so much as a dishonest action, and think impatience a worse evil than a fever, and pride to be the biggest disgrace, and

poverty to be infinitely desirable before the torments of covetousness; then we who now think vice to be so easy, and make it so familiar, and think the cure so impossible, shall quickly be of another mind, and reckon these accidents amongst things eligible.

But no man can be happy that hath great hopes and great fears of things without, and events depending upon other men, or upon the chances of fortune. The rewards of virtue are certain, and our provisions for our natural support are certain; or if we want meat till we die, then we die of that disease, and there are many worse than to die with an *atrophy* or consumption, or unapt and coarser nourishment. But he that suffers a transporting passion concerning things within the power of others, is free from sorrow and amazement no longer than his enemy shall give him leave; and it is ten to one but he shall be smitten then and there where it shall most trouble him: for so the adder teaches us where to strike, by her curious and fearful defending of her head. The old *Stoics* when you told them of a sad story, would still answer 'τὶ πρός με; *What is that to me?*' 'Yes, for the tyrant hath sentenced you also to prison.' 'Well, what is that? He will put a chain upon my leg, but he cannot bind my soul.' 'No: but he will kill you.' 'Then I'll die. If presently, let me go, that I may presently be freer than himself: but if not till anon or tomorrow, I will dine first, or sleep, or do what reason and nature calls for, as at other times.' This in Gentile philosophy is the same with the discourse of *S. Paul*[a], *I have learned in whatsoever state I am therewith to be content. I know both how to be abased, and*

[a] Phil. iv. 11, 12; 1 Tim. vi. 6; Heb. xiii. 5.

I know how to abound: every where and in all things I am instructed, both how to be full and how to be hungry, both to abound and suffer need.

We are in the world like men playing at tables; the chance is not in our power, but to play it is; and when it is fallen we must manage it as we can; and let nothing trouble us, but when we do a base action, or speak like a fool, or think wickedly: these things God hath put into our powers; but concerning those things which are wholly in the choice of another, they cannot fall under our deliberation, and therefore neither are they fit for our passions. My fear may make me miserable, but it cannot prevent what another hath in his power and purpose: and prosperities can only be enjoyed by them who fear not at all to lose them; since the amazement and passion concerning the future takes off all the pleasure of the present possession. Therefore if thou hast lost thy land, do not also lose thy constancy: and if thou must die a little sooner, yet do not die impatiently. For no chance is evil to him that is content, and *to a man nothing is miserable, unless it be unreasonable.* No man can make another man to be his slave, unless he hath first enslaved himself to life and death, to pleasure or pain, to hope or fear: command these passions, and you are freer than the *Parthian* Kings.

Instruments or Exercises to procure Contentedness.

Upon the strength of these premises we may reduce this virtue to practice by its proper instruments first, and then by some more special considerations or arguments of content.

1. When any thing happens to our displeasure, let

us endeavour to take off its trouble by turning it into spiritual or artificial advantage, and handle it on that side in which it may be useful to the designs of reason. For there is nothing but hath a double handle, or at least we have two hands to apprehend it. When an enemy reproaches us, let us look on him as an impartial relator of our faults, for he will tell thee truer than thy fondest friend will; and thou mayest call them *precious balms* though *they break thy head*[b], and forgive his anger while thou makest use of the plainness of his declamation. *The ox when he is weary treads surest:* and if there be nothing else in the disgrace but that it makes us to walk warily, and tread sure for fear of our enemies, that is better than to be flattered into pride and carelessness. This is the charity of Christian Philosophy, which expounds the sense of the Divine providence fairly, and reconciles us to it by a charitable construction: and we may as well refuse all physic, if we consider it only as unpleasant in the taste; and we may find fault with the rich valleys of *Thasus*, because they are circled by sharp mountains: but so also we may be in charity with every unpleasant accident, because though it taste bitter, it is intended for health and medicine.

If therefore thou fallest from thy employment in public, take sanctuary in an honest retirement, being indifferent to thy gain abroad, or thy safety at home. If thou art out of favour with thy Prince, secure the favour of the *King of kings*, and then there is no harm come to thee. And when *Zeno Citiensis* lost all his goods in a storm, he retired to the studies of philosophy, to his short cloak, and a severe life, and gave

[b] Ps. cxli. 5, 6.

thanks to fortune for his prosperous mischance. When the north wind blows hard and it rains sadly, none but fools sit down in it and cry; wise people defend themselves against it with a warm garment or a good fire and a dry roof: when a storm of a sad mischance beats upon our spirits, turn it into some advantage by observing where it can serve another end, either of religion or prudence, of more safety or less envy: it will turn into something that is good, if we list to make it so; at least it may make us weary of the world's vanity and take off our confidence from uncertain riches, and make our spirits to dwell in those regions where content dwells essentially. If it does any good to our souls, it hath made more than sufficient recompense for all the temporal affliction. He that threw a stone at a dog, and hit his cruel stepmother, said, that although he intended it otherwise, yet the stone was not quite lost: and if we fail in the first design, if we bring it home to another equally to content us, or more to profit us, then we have put our conditions past the power of chance; and this was called in the old Greek Comedy, *a being revenged on fortune by becoming Philosophers*, and turning the chance into reason or religion: for so a wise man shall over-rule his stars, and have a greater influence upon his own content than all the constellations and planets ofthe firmament.

2. Never compare thy condition with those above thee; but to secure thy content, look upon those thousands with whom thou wouldest not for any interest change thy fortune and condition. A soldier must not think himself unprosperous, if he be not successful as the son of *Philip*, or cannot grasp a

fortune as big as the *Roman* empire. Be content that thou art not lessened as was *Pyrrhus:* or if thou beest, that thou art not routed like *Crassus:* and when that comes to thee, it is a great prosperity that thou art not caged and made a spectacle like *Bajazet*, or thy eyes were not pulled out like *Zedekiah's*, or that thou wert not flayed alive like *Valentinian*. If thou admirest the greatness of *Xerxes*, look also on those that digged the mountain *Atho*, or whose ears and noses were cut off, because the *Hellespont* carried away the bridge. It is a fine thing (thou thinkest) to be carried on men's shoulders: but give God thanks that thou art not forced to carry a rich fool upon thy shoulders, as those poor men do whom thou beholdest. There are but a few kings in mankind; but many thousands who are very miserable, if compared to thee. However, it is a huge folly rather to grieve for the good of others, than to rejoice for that good which God hath given us of our own.

And yet there is no wise or good man that would change persons or conditions entirely with any man in the world. It may be, he would have one man's wealth added to himself, or the power of a second, or the learning of a third; but still he would receive these into his own person, because he loves that best, and therefore esteems it best, and therefore overvalues all that which he is, before all that which any other man in the world can be. Would any man be *Dives* to have his wealth, or *Judas* for his office, or *Saul* for his kingdom, or *Absalom* for his beauty, or *Achitophel* for his policy? It is likely he would wish all these, and yet he would be the same person still. For every man hath desires of his own, and objects just

fitted to them, without which he cannot be, unless he were not himself. And let every man that loves himself so well as to love himself before all the world, consider if he have not something for which in the whole he values himself far more than he can value any man else. There is therefore no reason to take the finest feathers from all the winged nation to deck that bird that thinks already she is more valuable than any of the inhabitants of the air. Either change all or none. Cease to love yourself best, or be content with that portion of being and blessing for which you love yourself so well.

3. It conduces much to our content, if we pass by those things which happen to our trouble, and *consider that which is pleasing and prosperous*, that by the representation of the better, the worse may be blotted out: and at the worst you have enough to keep you alive, and to keep up and to improve your hopes of Heaven. If I be overthrown in my suit at law, yet my house is left me still and my land; or I have a virtuous wife, or hopeful children, or kind friends, or good hopes. If I have lost one child, it may be I have two or three still left me. *Or else reckon the blessings which already you have received*, and therefore be pleased in the change and variety of affairs to receive *evil from the hand of God as well as good*[c]. *Antipater* of *Tarsus* used this art to support his sorrows on his death-bed, and reckoned the good things of his past life, not forgetting to recount it as a blessing, an argument that God took care of him, that he had a prosperous journey from *Cilicia* to *Athens*. *Or else please thyself with hopes of the future*: for we were not born

[c] Job ii. 10.

with this sadness upon us; and it was a change that brought us into it, and a change may bring us out again. *Harvest will come, and then every farmer is rich, at least for a month or two.* It may be thou art entered into the cloud which will bring a gentle shower to refresh thy sorrows.

Now suppose thyself in as great a sadness as ever did load thy spirit; wouldst thou not bear it cheerfully and nobly if thou wert sure that within a certain space some strange excellent fortune would relieve thee, and enrich thee, and recompense thee so as to overflow all thy hopes and thy desires and capacities? Now then, when a sadness lies heavy upon thee, remember that thou art a Christian designed to the inheritance of *Jesus:* and what dost thou think concerning thy great fortune, thy lot and portion of eternity? Dost thou think thou shalt be saved or damned? Indeed if thou thinkest thou shalt perish, I cannot blame thee to be sad, sad till thy heart-strings crack: but then why art thou troubled at the loss of thy money? what should a damned man do with money, which in so great a sadness it is impossible for him to enjoy? Did ever any man upon the rack afflict himself because he had received a cross answer from his mistress? or call for the particulars of a purchase upon the gallows? If thou dost really believe thou shalt be damned, I do not say it will *cure* the sadness of thy poverty, but it will *swallow* it up. * But if thou believest thou shalt be saved, consider, how great is that joy, how infinite is that change, how unspeakable is the glory, how excellent is the recompense for all the sufferings in the world, if they were all laden upon the spirit? So that let thy condition be what it will, if thou considerest

thy own present condition, and comparest it to thy future possibility, thou canst not feel the present smart of a cross fortune to any great degree, either because thou hast a far bigger sorrow, or a far bigger joy. Here thou art but a stranger travelling to thy country, where the glories of a kingdom are prepared for thee; it is therefore a huge folly to be much afflicted because thou hast a less convenient inn to lodge in by the way.

But these arts of *looking forwards and backwards* are more than enough to support the spirit of a Christian: there is no man but hath blessings enough in present possession to outweigh the evils of a great affliction. Tell the joints of thy body, and do not accuse the universal Providence for a lame leg, or the want of a finger, when all the rest is perfect, and you have a noble Soul, a particle of Divinity, the image of God Himself: and by the want of a finger you may the better know how to estimate the remaining parts, and to account for every degree of the surviving blessings. *Aristippus* in a great suit at law lost a farm, and to a gentleman who in civility pitied and deplored his loss, he answered, I have two farms left still; and that is more than I have lost, and more than you have by one. If you miss an office for which you stood candidate; then, besides that you are quit of the cares and the envy of it, you still have all those excellencies which rendered you capable to receive it, and they are better than the best office in the commonwealth. If your estate be lessened, you need the less to care who governs the province, whether he be rude or gentle. I am crossed in my journey, and yet I escaped robbers; and I consider that if I had been set upon by villains,

I would have redeemed that evil by this which I now suffer, and have counted it a deliverance: or if I did fall into the hands of thieves, yet they did not steal my land. Or I am fallen into the hands of publicans and sequestrators, and they have taken all from me: what now? let me look about me. They have left me the sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse; and, unless I list, they have not taken away my merry countenance, and my cheerful spirit, and a good conscience: they still have left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too; and still I sleep and digest, I eat and drink, I read and meditate, I can walk in my neighbour's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God Himself. And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Such a person were fit to bear *Nero* company in his funeral sorrow for the loss of one of *Poppea's* hairs, or help to mourn for *Lesbia's* sparrow: and because he loves it, he deserves to starve in the midst of plenty, and to want comfort while he is encircled with blessings.

4. Enjoy the present, whatsoever it be; and be not solicitous for the future: for if you take your foot from the present standing, and thrust it forward towards to-morrow's event, you are in a restless condition; it is like refusing to quench your present thirst

by fearing you shall want drink the next day. If it be well to-day, it is madness to make the present miserable by fearing it may be ill to-morrow; when your belly is full, of to-day's dinner, to fear you shall want the next day's supper: for it may be you shall not, and then to what purpose was this day's affliction? But if to-morrow you shall want, your sorrow will come time enough, though you do not hasten it: let your trouble tarry till its own day comes. But if it chance to be ill to-day, do not increase it by the care of to-morrow. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly: for this day is only ours, we are dead to yesterday, and we are not yet born to the morrow. He therefore that enjoys the present, if it be good, enjoys as much as is possible: and if only that day's trouble leans upon him, it is singular and finite. *Sufficient to the day* (said Christ) *is the evil thereof*[d]. *Sufficient*, but *not intolerable*. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be; our load will be as intolerable as it is unreasonable. To reprove this instrument of discontent, the ancients feigned that in hell stood a man twisting a rope of hay; and still he twisted on, suffering an ass to eat up all that was finished: so miserable is he who thrusts his passions forwards towards future events, and suffers all that he may enjoy to be lost and devoured by folly and inconsideration, thinking nothing fit to be enjoyed but that which is not, or cannot be had. Just so, many young persons are loath to die, and therefore desire to live to old age; and when they

[d] Matt. vi. 34.

are come thither, are troubled that they are come to that state of life, to which, before they were come, they were hugely afraid they should never come.

5. Let us prepare our minds against changes; always expecting them, that we be not surprised when they come. For nothing is so great an enemy to tranquillity and a contented spirit, as the amazement and confusions of unreadiness and inconsideration: and when our fortunes are violently changed, our spirits are unchanged, if they always stood in the suburbs and expectation of sorrows. *O Death, how bitter art thou to a man that is at rest in his possessions!* And to the rich man who had promised to himself ease and fulness for many years, it was a sad arrest, that his soul was surprised the first night: but the Apostles, who every day knocked at the gate of death, and looked upon it continually, went to their Martyrdom in peace and evenness.

6. Let us often frame to ourselves and represent to our considerations the images of those blessings we have, just as we usually understand them when we want them. Consider how desirable health is to a sick man, or liberty to a prisoner; and if but a fit of the toothache seizes us with violence, all those troubles which in our health afflicted us, disband instantly, and seem inconsiderable. He that in his health is troubled that he is in debt, and spends sleepless nights, and refuses meat because of his infelicity, let him fall into a fit of the stone or a high fever, he despises the arrest of all his first troubles, and is as a man unconcerned. Remember then, that God hath given thee a blessing, the want of which is infinitely more trouble than thy present debt or

poverty or loss; and therefore is now more to be valued in the possession, and ought to outweigh thy trouble. The very privative blessings, the blessings of immunity, safeguard, liberty and integrity which we commonly enjoy, deserve the thanksgiving of a whole life. If God should send a cancer upon thy face, or a wolf into thy side, if He should spread a crust of leprosy upon thy skin, what wouldst thou give to be but as now thou art? Wouldst thou not on that condition be as poor as I am, or as the meanest of thy brethren? Would you not choose your present loss or affliction as a thing extremely eligible, and a redemption to thee, if thou mightest exchange the other for this? Thou art quit from a thousand calamities, every one of which if it were upon thee would make thee insensible of thy present sorrow: and therefore let thy joy (which should be as great for thy freedom from them, as is thy sadness when thou feelest any of them) do the same cure upon thy discontent. For if we be not extremely foolish or vain, thankless or senseless, a great joy is more apt to cure sorrow and discontent than a great trouble is. I have known an affectionate wife, when she hath been in fear of parting with her beloved husband, heartily desire of God his life or society upon any conditions that were not sinful; and choose to beg with him, rather than to feast without him: and the same person hath upon that consideration borne poverty nobly, when God hath heard her prayer in the other matter. What wise man in the world is there, who does not prefer a small fortune with peace before a great one with contention, and war, and violence? and then he is no longer wise, if he alters his opinion when he hath his wish.

7. If you will secure a contented spirit, you must measure your desires by your fortune and condition, not your fortunes by your desires: that is, be governed by your needs, not by your fancy; by Nature, not by evil customs and ambitious principles. He that would shoot an arrow out of a plough, or hunt a hare with an elephant, is not unfortunate for missing the mark or prey; but he is foolish for choosing such unapt instruments: and so is he that runs after his content with appetites not springing from natural needs, but from artificial, fantastical, and violent necessities. These are not to be satisfied; or if they were, a man hath chosen an evil instrument towards his content: Nature did not intend rest to a man by filling of such desires. Is that beast better that hath two or three mountains to gaze on, than a little bee that feeds on dew or manna, and lives upon what falls every morning from the store-houses of Heaven, *Clouds* and *Providence?* Can a man quench his thirst better out of a river than a full urn, or drink better from the fountain when it is finely paved with marble, than when it swells over the green turf? Pride and artificial gluttonies do but adulterate Nature, making our diet healthless, our appetites impatient and unsatisfiable, and the taste mixed, fantastical and meretricious. But that which we miscall poverty, is indeed Nature: and its proportions are the just measures of a man, and the best instruments of content. But when we create needs that God or Nature never made, we have erected to ourselves an infinite stock of trouble that can have no period. *Sempronius* complained of want of clothes, and was much troubled for a new suit, being ashamed to appear in the theatre with his

gown a little thread-bare: but when he got it, and gave his old clothes to *Codrus*, the poor man was ravished with joy, and went and gave God thanks for his new purchase; and *Codrus* was made richly fine and cheerfully warm by that which *Sempronius* was ashamed to wear; and yet their natural needs were both alike: the difference only was, that *Sempronius* had some artificial and fantastical necessities superinduced, which *Codrus* had not; and was harder to be relieved, and could not have joy at so cheap a rate; because he only lived according to Nature, the other by pride and ill customs, and measures taken by other men's eyes and tongues, and artificial needs. He that propounds to his fancy things greater than himself or his needs, and is discontent and troubled when he fails of such purchases, ought not to accuse Providence, or blame his fortune, but his folly. God and Nature made no more needs than they mean to satisfy; and he that will make more, must look for satisfaction where he can.

8. In all troubles and sadder accidents let us take sanctuary in Religion, and by innocence cast out anchors for our Souls to keep them from shipwreck, though they be not kept from storm. For what philosophy shall comfort a villain that is haled to the rack for murdering his prince, or that is broken upon the wheel for sacrilege? His cup is full of pure and unmingled sorrow: his body is rent with torment, his name with ignominy, his Soul with shame and sorrow which are to last eternally. But when a man suffers in a good cause, or is afflicted and yet walks not perversely with his God, then *Anytus and Melitus may kill me, but they cannot hurt me*[e]: then S. Paul's

[e] Socrates.

character is engraved in the forehead of our fortune; *We are troubled on every side, but not distressed; perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed*[f]. *And who is he that will harm you, if ye be followers of that which is good*[g]? For indeed every thing in the world is indifferent, but sin: and all the scorchings of the sun are very tolerable in respect of the burnings of a fever or a calenture. The greatest evils are from within us: and from ourselves also we must look for our greatest good; for God is the fountain of it, but reaches it to us by our own hands: and when all things look sadly round about us, then only we shall find how excellent a fortune it is to have God to our friend; and of all friendships that only is created to support us in our needs. For it is sin that turns an ague into a fever, and a fever to the plague, fear into despair, anger into rage, and loss into madness, and sorrow to amazement and confusion: but if either we were innocent, or else by the sadness are made penitent, we are put to school, or into the theatre, either to learn how, or else actually to combat for a Crown; the accident may serve an end of mercy, but is not a messenger of wrath.

Let us [not] therefore be governed by *external*, and *present*, and *seeming things*; nor let us make the same judgment of things that common and weak understandings do; nor make other men, and they not the wisest, to be judges of our felicity, so that we be happy or miserable as they please to think us: but let Reason, and experience, and Religion, and hope relying upon the Divine promises, be the measure of

[f] 2 Cor. iv. 8, 9. [g] 1 Pet. iii. 13; iv. 15, 16.

our judgment. No *wise man* did ever describe felicity without virtue; and no *good man* did ever think virtue could depend upon the variety of a good or bad fortune. It is no evil to be poor, but to be vicious and impatient.

Means to obtain Content by way of Consideration.

To these exercises and spiritual instruments if we add the following considerations concerning the nature and circumstances of human chance, we may better secure our peace. For as to children, who are afraid of vain images, we use to persuade confidence by making them to handle and look nearer such things, that when in such a familiarity they perceive them innocent, they may overcome their fears; so must timorous, fantastical, sad, and discontented persons be treated: they must be made to consider and on all sides to look upon the accident, and to take all its dimensions, and consider its consequences, and to behold the purpose of God, and the common mistakes of men, and their evil sentences they usually pass upon them. For then we shall perceive that like colts and unmanaged horses we start at dead bones and lifeless blocks, things that are inactive as they are innocent. But if we secure our hopes and our fears, and make them moderate and within government, we may the sooner overcome the evil of the accident; *For nothing that we feel is so bad as what we fear.*

1. Consider that the universal providence of God hath so ordered it, that the good things of Nature and Fortune are divided, that we may know how to bear our own and relieve each other's wants and im-

perfections. It is not for a Man, but for a God, to have all excellencies and all felicities. He supports my poverty with his wealth; I counsel and instruct him with my learning and experience. He hath many friends, I many children: He hath no heir, I have no inheritance: and any one great blessing together with the common portions of Nature and necessity is a fair fortune, if it be but health or strength, or the swiftness of *Ahimaaz*. For it is an unreasonable discontent to be troubled that I have not so good cocks or dogs or horses as my neighbour, being more troubled that I want one thing that I need not, than thankful for having received all that I need. *Nero* had this disease, that he was not content with the fortune of the whole empire, but put the fiddlers to death for being more skilful in the trade than he was: and *Dionysius* the elder was so angry at *Philoxenus* for singing, and with *Plato* for disputing, better than he did, that he sold *Plato* a slave into *Ægina*, and condemned the other to the quarries.

This consideration is to be enlarged by adding to it, that there are some instances of fortune and a fair condition that cannot stand with some others, but if you desire this, you must lose that; and unless you be content with one, you lose the comfort of both. If you covet Learning, you must have leisure and a retired life: if to be a politician, you must go abroad and get experience, and do all businesses, and keep all company, and have no leisure at all. If you will be rich, you must be frugal: if you will be popular, you must be bountiful: if a philosopher, you must despise riches. The Greek that designed to make the most exquisite picture that could be imagined, fancied the

eye of *Chione*, and the hair of *Pægnium*, and *Tarsia's* lip, *Philenium's* chin, and the forehead of *Delphia*, and set all these upon *Milphidippa's* neck, and thought that he should out-do both art and nature. But when he came to view the proportions, he found that what was excellent in *Tarsia* did not agree with the other excellency of *Philenium;* and although singly they were rare pieces, yet in the whole they made a most ugly face. The dispersed excellencies and blessings of many men, if given to one, would not make a handsome, but a monstrous fortune. Use therefore that faculty which Nature hath given thee, and thy education hath made actual, and thy calling hath made a duty. But if thou desirest to be a Saint, refuse not his persecution: If thou wouldst be famous as *Epaminondas* or *Fabricius*, accept also of their poverty; for that added lustre to their persons, and envy to their fortune; and their virtue without it could not have been so excellent. Let *Euphorion* sleep quietly with his old rich wife; and let *Medius* drink on with *Alexander;* and remember thou canst not have the riches of the first, unless you have the old wife too; nor the favour which the second had with his prince, unless you buy it at his price, that is, pay thy sobriety down at first, and thy health a little after: and then their condition, though it look splendidly, yet when you handle it on all sides, it will prick your fingers.

2. Consider how many excellent personages in all ages have suffered as great or greater calamities than this which now tempts thee to impatience. *Agis* was the most noble of the *Greeks*, and yet his wife bore a child by *Alcibiades:* and *Philip* was prince of *Ituræa*, and yet his wife ran away with his brother *Herod* into

Galilee: and certainly in a great fortune that was a great calamity. But these are but single instances. Almost all the ages of the world have noted, that their most eminent scholars were most eminently poor; some by choice, but most by chance, and an inevitable decree of Providence: and in the whole sex of women God hath decreed the sharpest pains of child-birth; to shew that there is no state exempt from sorrow, and yet that the weakest persons have strength more than enough to bear the greatest evil: and the greatest queens, and the mothers of Saints and Apostles, have no character of exemption from this sad sentence. But the Lord of men and Angels was also the King of sufferings; and if thy coarse robe trouble thee, remember the swaddling-clothes of *Jesus;* if thy bed be uneasy, yet it is not worse than His manger; and it is no sadness to have a thin table, if thou callest to mind that the King of heaven and earth was fed with a little breast-milk: and yet besides this He suffered all the sorrows which we deserved. We therefore have great reason to sit down upon our own hearths, and warm ourselves at our own fires, and feed upon content at home; for it were a strange pride to expect to be more gently treated by the Divine Providence than the best and wisest men, than Apostles and Saints, nay, than the Son of the Eternal God, the heir of both the worlds.

This consideration may be enlarged by surveying all the states and families of the world: and he[h] that at once saw *Ægina* and *Megara*, *Pyræus* and *Corinth*, lie gasping in their ruins, and almost buried in their own heaps, had reason to blame *Cicero* for mourning impatiently the death of one woman. In the most

[h] Servius Sulpitius.

beauteous and splendid fortune there are many cares and proper interruptions and allays: in the fortune of a prince there is not the coarse robe of beggary; but there are infinite cares: and the judge sits upon the tribunal with great ceremony and ostentation of fortune; and yet at his house or in his breast there is something that causes him to sigh deeply. *Pittacus* was a wise and valiant man, but his wife overthrew the table when he had invited his friends: upon which the good man, to excuse her incivility and his own misfortune, said, That every man had one evil, and he was most happy that had but that alone. And if nothing else happens, yet sicknesses so often do embitter the fortune and content of a family, that a physician in a few years, and with the practice upon a very few families, gets experience enough to administer to almost all diseases. And when thy little misfortune troubles thee, remember that thou hast known the best of kings and the best of men put to death publicly by his own subjects[1].

3. There are many accidents which are esteemed great calamities, and yet we have reason enough to bear them well and unconcernedly; for they neither touch our bodies nor our souls: our health and our virtue remain entire, our life and our reputation. It may be I am slighted, or I have received ill language; but my head aches not for it, neither hath it broke my thigh, nor taken away my virtue, unless I lose my charity or my patience. Enquire, therefore, what you are the worse, either in your soul, or in your body, for what hath happened: for upon this very stock many

[1] Charles the First, martyred A.D. 1649. The first edition of the "Holy Living" was published A.D. 1650.—ED.

evils will disappear, since the body and the soul make up the whole man. And when the daughter of *Stilpo* proved a wanton, he said it was none of his sin, and therefore there was no reason it should be his misery. And if an enemy hath taken all that from a prince whereby he was a king; he may refresh himself by considering all that is left him, whereby he is a Man.

4. Consider, that sad accidents and a state of affliction is a School of virtue: it reduces our spirits to soberness, and our counsels to moderation; it corrects levity, and interrupts the confidence of sinning. *It is good for me* (said *David*) *that I have been afflicted, for thereby have I learned Thy law*[k]. And, *I know, (O Lord,) that Thou of very faithfulness hast caused me to be troubled*[l]. For God, who in mercy and wisdom governs the world, would never have suffered so many sadnesses, and have sent them especially to the most virtuous and the wisest men, but that He intends they should be the seminary of comfort, the nursery of virtue, the exercise of wisdom, the trial of patience, the venturing for a crown, and the gate of glory.

5. Consider that afflictions are oftentimes the occasions of great temporal advantages: and we must not look upon them as they sit down heavily upon us, but as they serve some of God's ends, and the purposes of universal providence. And when a prince fights justly, and yet unprosperously; if he could see all those reasons for which God hath so ordered it, he would think it the most reasonable thing in the world, and that it would be very ill to have it otherwise. If a man could have opened one of the pages of the Divine counsel, and could have seen the event of *Joseph's* being sold

[k] Ps. cxix. 71. [l] Ps. cxix. 75.

to the merchants of *Amalek*, he might with much reason have dried up the young man's tears; and when God's purposes are opened in the events of things, as it was in the case of *Joseph*, when he sustained his father's family and became lord of *Egypt;* then we see what ill judgment we made of things, and that we were passionate as children, and transported with sense and mistaken interest. The case of *Themistocles* was almost like that of *Joseph;* for being banished into *Egypt*, he also grew in favour with the king, and told his wife, *He had been undone unless he had been undone.* For God esteems it one of His glories that He brings good out of evil: and therefore it were but reason we should trust God to govern His own world as He pleases; and that we should patiently *wait till the change cometh* [m], or the reason be discovered.

And this consideration is also of great use to them who envy at the prosperity of the wicked, and the success of persecutors, and the baits of fishes, and the bread of dogs. God fails not to sow blessings in the long furrows which the ploughers plough upon the back of the Church: and this success, which troubles us, will be a great glory to God, and a great benefit to His saints and servants, and a great ruin to the persecutors, who shall have but the fortune of *Theramenes*, one of the thirty tyrants of *Athens*, who escaped when his house fell upon him, and was shortly after put to death with torments by his colleagues in the tyranny.

To which also may be added, that the great evils, which happen to the best and wisest men, are one of the great arguments, upon the strength of which we can expect felicity to our souls and the joys of another

[m] Job xiv. 14.

world. And certainly they are then very tolerable and eligible, when with so great advantages they minister to the faith and hope of a Christian. But if we consider what unspeakable tortures are provided for the wicked to all eternity, we should not be troubled to see them prosperous here, but rather wonder that their portion in this life is not bigger, and that ever they should be sick, or crossed, or affronted, or troubled with the contradiction and disease of their own vices; since, if they were fortunate beyond their own ambition, it could not make them recompense for one hour's torment in Hell, which yet they shall have for their eternal portion.

After all these considerations deriving from sense and experience, grace, and reason, there are two remedies still remaining; and they are *Necessity* and *Time.*

6. For it is but reasonable to bear that accident patiently which God sends, since impatience does but entangle us like the fluttering of a bird in a net, but cannot at all ease our trouble, or prevent the accident: it must be run through; and therefore it were better we compose ourselves to a patient, than to a troubled and miserable suffering.

7. But however, if you will not otherwise be cured, time at last will do it alone; and then consider, do you mean to mourn *always*, or but *for a time?* If always, you are miserable and foolish. If for a time, then why will you not apply those reasons to your grief at first, with which you will cure it at last? or if you will not cure it with reason, see how little of a man there is in you, that you suffer time to do more with you than Reason or Religion. You suffer your-

self to be cured, just as a beast or a tree is; let it alone, and the thing will heal itself: but this is neither honourable to thy person, nor of reputation to thy Religion. However, be content to bear thy calamity, because thou art sure in a little time it will sit down gentle and easy: for to a mortal man no evil is immortal. And here let the worst thing happen that can, it will end in death; and we commonly think that to be near enough.

8. Lastly, of those things which are reckoned amongst evils, some are better than their contraries; and to a good man the very worst is tolerable.

Poverty or a low Fortune.

1. Poverty is better than riches, and a mean fortune to be chosen before a great and splendid one. It is indeed despised, and makes men contemptible: it exposes a man to the insolence of evil persons, and leaves a man defenceless: it is always suspected: its stories are accounted lies, and all its counsels follies: it puts a man from all employment: it makes a man's discourses tedious, and his society troublesome. This is the worst of it: and yet all this, and far worse than this, the Apostles suffered for being Christians; and Christianity itself may be esteemed an affliction as well as poverty, if this be all that can be said against it; for the Apostles and the most eminent Christians were really poor, and were used contemptuously: and yet, that poverty is despised may be an argument to commend it, if it be despised by none but persons vicious and ignorant. However, certain it is, that a great fortune is a great vanity, and riches is nothing but danger, trouble, and temptation; like a garment

that is too long, and bears a train; not so useful to one, but it is troublesome to two; to him that bears the one part upon his shoulders, and to him that bears the other part in his hand. But poverty is the sister of a good mind, the parent of sober counsels, and the nurse of all virtue.

For what is it that you admire in the fortune of a great king? Is it that he always goes in a great company? You may thrust yourself into the same crowd, or go often to Church, and then you have as great a company as he hath; and that may upon as good grounds please you as him, that is, justly neither: for so impertinent and useless pomp, and the other circumstances of his distance, are not made for him, but for his subjects; that they may learn to separate him from common usages, and be taught to be governed. But if you look upon them as fine things in themselves, you may quickly alter your opinion, when you shall consider, that they cannot cure the tooth-ache, nor make one wise, or fill the belly, or give one night's sleep, (though they help to break many,) not satisfying any appetite of Nature, or Reason, or Religion: but they are states of greatness, which only makes it possible for a man to be made extremely miserable. And it was long ago observed by the Greek Tragedians, and from them by *Arrianus*, saying, "That all our tragedies are of kings and princes, and rich or ambitious personages; but you never see a poor man have a part, unless it be as a *Chorus*, or to fill up the scenes; to dance, or to be derided: but the kings and the great generals. First (says he) they begin with joy, στέψατε δώματα, crown the houses: but about the third or fourth act they cry out, O

Citheron! why didst thou spare my life to reserve me for this more sad calamity?" And this is really true in the great accidents of the world; for a great estate hath great crosses, and a mean fortune hath but small ones. It may be the poor man loses a cow; for if his child dies, he is quit of his biggest care; but such an accident in a rich and splendid family doubles upon the spirits of the parents. Or, it may be, the poor man is troubled to pay his rent, and that's his biggest trouble: but it is a bigger care to secure a great fortune in a troubled estate; or with equal greatness, or with the circumstances of honour, and the niceness of reputation, to defend a law-suit: and that which will secure a common man's whole estate, is not enough to defend a great man's honour.

And therefore it was not without mystery observed among the ancients, that they who made Gods of gold and silver, of hope and fear, peace and fortune, garlic and onions, beasts and serpents, and a quartan ague, yet never deified money: meaning, that however wealth was admired by common or abused understandings; yet from riches, that is, from that proportion of good things which is beyond the necessities of nature, no moment could be added to a man's real content or happiness. Corn from *Sardinia*, herds of *Calabrian* cattle, meadows through which pleasant *Liris* glides, silks from *Tyrus*, and golden chalices to drown my health in, are nothing but instruments of vanity or sin, and suppose a disease in the soul of him that longs for them or admires them. And this I have otherwhere represented more largely[n]; to which I here add, that riches have *very great dangers* to their

[n] Chap. iv. sect. viii. § 3. Title of Covetousness.

souls. not only *who covet them*, but to all *that have them*. For if a great personage undertakes an action passionately and upon great interest, let him manage it indiscreetly, let the whole design be unjust, let it be acted with all the malice and impotency in the world; he shall have enough to flatter him, but not enough to reprove him. He had need be a bold man that shall tell his patron, he is going to Hell; and that prince had need be a good man that shall suffer such a monitor: And though it be a strange kind of civility, and an evil dutifulness in friends and relatives to suffer him to perish without reproof or medicine, rather than to seem unmannerly to a great sinner; yet it is none of their least infelicities, that their wealth and greatness shall put them into sin, and yet put them past reproof. I need not instance in the habitual intemperance of rich tables, nor the evil accidents and effects of fulness, pride and lust, wantonness and softness of disposition, huge talking and an imperious spirit, despite of religion and contempt of poor persons[o]; At the best, *it is a great temptation for a man to have in his power whatsoever he can have in his sensual desires:* and therefore riches is a blessing like to a present made of a whole vintage to a man in a hectic fever; he will be much tempted to drink of it; and if he does. he is inflamed, and may chance to die with the kindness.

Now besides what hath been already noted in the state of poverty, there is nothing to be accounted for but *the fear of wanting necessaries;* of which if a man could be secured, that he might live free from care, all the other parts of it might be reckoned amongst

[o] James ii. 5—7.

the advantages of wise and sober persons, rather than objections against that state of fortune.

But concerning this I consider, that there must needs be great security to all Christians; since *Christ* not only made express promises that we should have sufficient for this life, but also took great pains and used many arguments to create confidence in us: and such they were, which by their own strength were sufficient, though you abate the authority of the speaker. The Son of *God* told us, His Father takes care of us: He that knew all His Father's counsels and His whole kindness towards mankind, told us so. How great is that truth, how certain, how necessary, which *Christ* Himself proved by arguments! The excellent words and most comfortable sentences, which are our Bills of Exchange, upon the credit of which we lay our cares down, and receive provisions for our need, are these; *Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: They toil not, neither do they spin; and yet I say unto you that even* Solomon *in all his glory was not arrayed like one of these. Therefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we*

eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) For your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient to the day is the evil thereof[p]. The same discourse is repeated by S. Luke[q]: and accordingly our duty is urged, and our confidence abetted, by the Disciples of our Lord, in divers places of holy Scripture. So S. Paul; *Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God*[r]. And again; *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy*[s]. And yet again; *Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee: so that we may boldly say, The Lord is my helper*[t]. And all this is by *S. Peter* summed up in our duty, thus, *Cast all your care upon Him, for He careth for you*[u]. Which words he seems to have borrowed out of the lv.th *Psalm*, ver. 23, where *David* saith the same thing almost in the same words. To which I only add the observation made by him, and the argument of experience; *I have been young and now am old, and yet saw I never the righteous forsaken, nor his seed begging their bread*[x]. And now after all this, a fearless confidence in God,

[p] Matt. vi. 25, &c. [q] Luke xii. 22. [r] Phil. iv. 6. [s] 1 Tim. vi. 17.
[t] Heb. xiii. 5, 6. [u] 1 Pet. v. 7. [x] Ps. xxxvii. 25.

and concerning a provision of necessaries, is so reasonable, that it is become a duty; and he is scarce a Christian, whose faith is so little as to be jealous of God and suspicious concerning meat and clothes: that man hath nothing in him of the nobleness or confidence of Charity.

Does not God provide for all the birds and beasts and fishes? Do not the sparrows fly from their bush, and every morning find meat where they laid it not? Do not the young ravens call to God, and He feeds them? And were it reasonable that the sons of the family should fear the Father would give meat to the chickens and the servants, His sheep and His dogs, but give none to them? He were a very ill Father that should do so: or he were a very foolish son that should think so of a good Father. * But besides the reasonableness of this faith and this hope, we have infinite experience of it: How innocent, how careless, how secure is Infancy! and yet how certainly provided for! We have lived at God's charges all the days of our life, and have (as the Italian proverb says) set down to meat at the sound of a bell; and hitherto He hath not failed us: we have no reason to suspect Him for the future: we do not use to serve men so; and less time of trial creates great confidences in us towards them who for twenty years together never broke their word with us: and God hath so ordered it, that a man shall have had the experience of many years provision, before he shall understand how to doubt; that he may be provided for an answer against the temptation shall come, and the mercies felt in his childhood may make him fearless when he is a man. * Add to this, that God hath given us His Holy Spirit; He hath promised

Heaven to us; He hath given us His Son; and we are taught from Scripture to make this inference from hence, *How should not He with Him give us all things else*[y]?

The Charge of many Children.

We have a title to be provided for, as we are God's creatures; another title, as we are His children; another, because God hath promised: and every of our children hath the same title: and therefore it is a huge folly and infidelity to be troubled and full of care because we have many children. Every child we have to feed is a new revenue, a new title to God's care and providence; so that many children are a great wealth: and if it be said they are chargeable, it is no more than all wealth and great revenues are. For what difference is it? *Titius* keeps ten ploughs, *Cornelia* hath ten children. He hath land enough to employ and to feed all his hinds; she blessings, and promises, and the provisions and the truth of God, to maintain all her children. His hinds and horses eat up all his corn; and her children are sufficiently maintained with her little. They bring in and eat up; and she indeed eats up, but they also bring in from the store-houses of heaven, and the granaries of God: and my children are not so much mine, as they are God's; He feeds them in the womb by ways secret and insensible; and would not work a perpetual miracle to bring them forth, and then to starve them.

Violent necessities.

But some men are highly tempted, and are brought to a strait; that without a miracle they cannot be re-

[y] Rom. viii. 32.

lieved: what shall they do? It may be, their pride or vanity hath brought the necessity upon them, and it is not a need of God's making: and if it be not, they must cure it themselves by lessening their desires, and moderating their appetites; and yet if it be innocent, though unnecessary, God does usually relieve such necessities; and He does not only upon our prayers grant us more than He promised of temporal things, but also He gives many times more than we ask. This is no object for our faith, but ground enough for a temporal and prudent hope: and if we fail in the particular, God will turn it to a bigger mercy, if we submit to His dispensation, and adore Him in the denial. But if it be a matter of necessity, let not any man by way of impatience cry out that God will not work a miracle; for God by miracle did give meat and drink to His people in the wilderness, of which He had made no particular promise in any Covenant: and if all natural means fail, it is certain that God will rather work a miracle than break His word; He can do that, He cannot do this. Only we must remember, that our portion of temporal things is but *food and raiment*[z]: God hath not promised us coaches and horses, rich houses and jewels, *Tyrian* silks and *Persian* carpets; neither hath He promised to minister to our needs in such circumstances as we shall appoint, but such as Himself shall choose. God will enable either thee to pay thy debt, (if thou beggest it of Him,) or else He will pay it for thee; that is, take thy desire as a discharge of thy duty, and pay it to thy creditor in blessings, or in some secret of His providence. It may be, He hath laid up the corn that shall feed thee

[z] 1 Tim. vi. 8; Matt. vi. 30—33.

in the granary of thy brother; or will clothe thee with his wool. He enabled *S. Peter* to pay his gabel by the ministry of a fish; and *Elias* to be waited on by a crow, who was both His minister and His steward for provisions: and His Holy Son rode in triumph upon an ass that grazed in another man's pastures. And if God gives to him the dominion, and reserves the use to thee, thou hast the better half of the two: but the charitable man serves God and serves thy need; and both join to provide for thee, and God blesses both. But if He takes away the flesh-pots from thee, He can also alter the appetite, and He hath given thee power and commandment to restrain it: and if He lessens the revenue, He will also shrink the necessity; or, if He gives but a very little, He will make it go a great way; or if He sends thee but a coarse diet, He will bless it and make it healthful; and can cure all the anguish of thy poverty by giving thee patience, and the grace of Contentedness. For the grace of God secures you of provisions, and yet the grace of God feeds and supports the spirit in the want of provisions: and if a thin table be apt to enfeeble the spirits of one used to feed better, yet the cheerfulness of a spirit that is blessed will make a thin table become a delicacy, if the man was as well taught as he was fed, and learned his duty when he received the blessing. Poverty, therefore, is in some senses eligible and to be preferred before riches, but in all senses it is very tolerable.

Death of Children, or nearest Relatives and Friends.

There are some persons who have been noted for excellent in their lives and passions, rarely innocent, and yet hugely penitent for indiscretions and harmless

infirmities: such as was *Paulina*, one of the ghostly children of *S. Hierome;* and yet, when any of her children died, she was arrested with a sorrow so great as brought her to the margent of her grave. And the more tender our spirits are made by Religion, the more easy we are to let in grief, if the cause be innocent and be but in any sense twisted with piety and due affections. *To cure which, we may consider, that all the world must die; and therefore, to be impatient at the death of a person concerning whom it was certain and known that he must die, is to mourn because thy friend or child was not born an Angel; and when thou hast awhile made thyself miserable by an importunate and useless grief, it may be thou shalt die thyself, and leave others to their choice whether they will mourn for thee or no: but by that time it will appear how impertinent that grief was, which served no end of life, and ended in thy own funeral. But what great matter is it if sparks fly upward, or a stone falls into a pit; if that which was combustible be burned, or that which was liquid be melted, or that which is mortal do die? It is no more than a man does every day: for every night death hath gotten possession of that day, and we shall never live that day over again; and when the last day is come, there are no more days left for us to die. And what is sleeping and waking, but living and dying? what is Spring and Autumn, youth and old age, morning and evening, but real images of life and death, and really the same to many considerable effects and changes?

Untimely death.

But it is not mere dying, that is pretended by some

as the cause of their impatient mourning; but that the child died young, before he knew good and evil, his right hand from his left, and so lost all his portion of this world, and they know not of what excellency his portion in the next shall be. *If he died young, he lost but little; for he understood but little, and had not capacities of great pleasures or great cares: but yet he died innocent, and before the sweetness of his Soul was deflowered and ravished from him by the flames and follies of a froward age: he went out from the dining-room before he had fallen into error by the intemperance of his meat, or the deluge of drink: and he hath obtained this favour of God, that his Soul hath suffered a less imprisonment, and her load was sooner taken off, that he might with lesser delays go and converse with immortal spirits: and the babe is taken into Paradise before he knows good and evil. (For that knowledge threw our great Father out[a], and this ignorance returns the child thither.) *But (as concerning thy own particular) remove thy thoughts back to those days in which thy child was not born, and you are now but as then you was, and there is no difference but that you had a son born: and if you reckon that for evil, you are unthankful for the blessing; if it be good, it is better that you had the blessing for a while than not at all; and yet if he had never been born, this sorrow had not been at all. But be no more displeased at God for giving you a blessing for a while, than you would have been if He had not given it at all; and reckon that intervening blessing for a gain, but account it not an evil; and if it be a good, turn it not into sorrow and sadness. *But if

[a] Gen. iii. 22, 23.

we have great reason to complain of the calamities and evils of our life, then we have the less reason to grieve that those whom we loved have so small a portion of evil assigned to them. And it is no small advantage that our children dying young receive: For their condition of a blessed immortality is rendered to them secure by being snatched from the dangers of an evil choice, and carried to their little cells of felicity, where they can weep no more. And this the wisest of the Gentiles understood well, when they forbade any offerings or libations to be made for dead Infants as was usual for their other dead; as believing they were entered into a secure possession, to which they went with no other condition, but that they passed into it through the way of mortality, and for a few months wore an uneasy garment. And let weeping parents say, if they do not think that the evils their little babes have suffered are sufficient. If they be, why are they troubled that they were taken from those many and greater, which in succeeding years are great enough to try all the Reason and Religion which art and nature and the grace of God hath produced in us, to enable us for such sad contentions? And possibly we may doubt concerning men and women, but we cannot suspect that to Infants death can be such an evil, but that it brings to them much more good than it takes from them in this life.

Death unseasonable.

But others can well bear the death of Infants: but when they have spent some years of childhood or youth, and are entered into arts and society, when

they are hopeful and provided for, when the parents are to reap the comfort of all their fears and cares, then it breaks the spirit to lose them. This is true in many; but this is not love to the dead, but to themselves; for they miss what they had flattered themselves into by hope and opinion: and if it were kindness to the dead, they may consider, that since we hope he is gone to God and to rest, it is an ill expression of our love to them, that we weep for their good fortune. For that life is not best which is longest: and when they are descended into the grave, it shall not be enquired how long they have lived, but how well: and yet this shortening of their days is an evil wholly depending upon opinion. For if men did naturally live but twenty years, then we should be satisfied if they died about sixteen or eighteen; and yet eighteen years now are as long as eighteen years would be then: and if a man were but of a day's life, it is well if he lasts till Evensong, and then says his Compline an hour before the time: and we are pleased and call not that death immature if he lives till seventy; and yet this age is as short of the old periods before and since the flood, as this youth's age (for whom you mourn) is of the present fulness. Suppose therefore a decree passed upon this person (as there have been many upon all mankind) and God hath set him a shorter period: and then we may as well bear the immature death of the young man, as the death of the oldest men: for they also are immature and unseasonable in respect of the old periods of many generations. *And why are we troubled that he had arts and sciences before he died? or are we troubled that he does not live to make use of

them? The first is cause of joy, for they are excellent in order to certain ends: And the second cannot be cause of sorrow; because he hath no need to use them as the case now stands, being provided for with the provisions of an Angel, and the manner of eternity. However, the sons and the parents, friends and relatives are in the world, like hours and minutes to a day. The hour comes and must pass; and some stay but minutes, and they also pass, and shall never return again. But let it be considered, that from the time in which a man is conceived, from that time forward to Eternity he shall never cease to be: and let him die young or old, still he hath an immortal Soul, and hath laid down his body only for a time, as that which was the instrument of his trouble and sorrow, and the scene of sicknesses and disease. But he is in a more noble manner of being after death than he can be here: and the child may with more reason be allowed to cry for leaving his mother's womb for this world, than a man can for changing this world for another.

Sudden death or violent.

Others are yet troubled at the manner of their child's or friend's death. He was drowned, or lost his head, or died of the plague; and this is a new spring of sorrow. But no man can give a sensible account, how it shall be worse for a child to die with drowning in half an hour, than to endure a fever of one and twenty days. And if my friend lost his head, so he did not lose his constancy and his Religion, he died with huge advantage.

Being Childless.

But by this means I am left without an heir. Well,

suppose that: Thou hast no heir, and I have no inheritance; and there are many kings and emperors that have died childless, many royal lines are extinguished: and *Augustus Cæsar* was forced to adopt his wife's son to inherit all the *Roman* greatness. And there are many wise persons that never married: and we read nowhere that any of the children of the Apostles did survive their fathers: and all that inherit any thing of Christ's kingdom come to it by adoption, not by natural inheritance: and to die without a natural heir is no intolerable evil, since it was sanctified in the person of *Jesus*, who died a Virgin.

Evil or unfortunate Children.

And by this means we are freed from the greater sorrows of having a fool, a swine, or a goat, to rule after us in our families: and yet even this condition admits of comfort. For all the wild *Americans* are supposed to be the sons of *Dodonaim;* and the sons of *Jacob* are now the most scattered and despised people in the whole world. The son of *Solomon* was but a silly weak man; and the son of *Hezekiah* was wicked: and all the fools and barbarous people, all the thieves and pirates, all the slaves and miserable men and women of the world, are the sons and daughters of *Noah:* and we must not look to be exempted from that portion of sorrow which God gave to *Noah* and *Adam*, to *Abraham*, to *Isaac*, and to *Jacob:* I pray God send us into the lot of *Abraham*. But if any thing happens worse to us, *it is enough for us that we bear it evenly.*

Our own Death.

And how, if you were to die yourself? you know

you must. Only be ready for it, by the preparations of a good life; and then it is the greatest good that ever happened to thee: else there is nothing that can comfort you. But if you have served God in a holy life, send away the women and the weepers, tell them it is as much intemperance to weep too much as to laugh too much: and when thou art alone, or with fitting company, die as thou shouldest, but do not die impatiently, and like a fox catched in a trap. For if you fear death, you shall never the more avoid it, but you make it miserable. *Fannius*, that killed himself for fear of death, died as certainly as *Porcia* that ate burning coals, or *Cato* that cut his own throat. To die is necessary and natural, and it may be honourable: but to die poorly, and basely, and sinfully, that alone is it that can make a man unfortunate. No man can be a slave but he that fears pain, or fears to die. To such a man nothing but chance and peaceable times can secure his duty, and he depends upon things without for his felicity; and so is well but during the pleasure of his enemy, or a thief or a tyrant, or it may be of a dog or a wild bull.

PRAYERS FOR THE SEVERAL GRACES AND PARTS OF CHRISTIAN SOBRIETY.

A Prayer against Sensuality.

O Eternal Father, Thou that sittest in Heaven invested with essential Glories and Divine perfections, fill my Soul with so deep a sense of the excellencies of spiritual and heavenly things, that, my affections being weaned from the pleasures of the world and the false allurements of sin, I may with great severity and the

prudence of a holy discipline and strict desires, with clear resolutions and a free spirit, have my conversation in Heaven and heavenly employments; that, being in affections as in my condition a pilgrim and a stranger here, I may covet after and labour for an abiding city, and at last may enter into and for ever dwell in the Celestial *Jerusalem*, which is the mother of us all, through *Jesus* Christ our Lord. *Amen.*

For Temperance.

O Almighty God and gracious Father of men and Angels, who openest Thy hand and fillest all things with plenty, and hast provided for Thy servant sufficient to satisfy all my needs; teach me to use Thy creatures soberly and temperately, that I may not with loads of meat or drink make the temptations of my enemy to prevail upon me, or my spirit unapt for the performance of my duty, or my body healthless, or my affections sensual and unholy. O my God, never suffer that the blessings which Thou givest me may either minister to sin or sickness, but to health and holiness and thanksgiving; that in the strength of Thy provisions I may cheerfully and actively and diligently serve Thee: that I may worthily feast at Thy table here, and be accounted worthy through Thy grace to be admitted to Thy table hereafter at the eternal supper of the Lamb, to sing an Hallelujah to God the Father, the Son, and the Holy Ghost, for ever and ever. *Amen.*

For Chastity: to be said especially by unmarried persons.

Almighty God, our most holy and eternal Father, who art of pure eyes, and canst behold no unclean-

ness; let Thy gracious and holy Spirit descend upon Thy servant, and reprove the spirit of Fornication and Uncleanness, and cast him out; that my body may be a holy Temple, and my Soul a Sanctuary to entertain the PRINCE of purities, the holy and eternal Spirit of God. O let no impure thoughts pollute that soul which God hath sanctified; no unclean words pollute that tongue which God hath commanded to be an organ of His praises; no unholy and unchaste action rend the veil of that Temple where the holy *Jesus* hath been pleased to enter, and hath chosen for His habitation: but seal up all my senses from all vain objects, and let them be entirely possessed with Religion, and fortified with prudence, watchfulness, and mortification; that I, possessing my vessel in holiness, may lay it down with a holy hope, and receive it again in a joyful resurrection, through *Jesus* Christ our Lord. *Amen.*

A Prayer for the love of God; to be said by Virgins and Widows, professed or resolved so to live: and may be used by any one.

O Holy and purest *Jesus*, who wert pleased to espouse every holy Soul, and join it to Thee with a holy union and mysterious instruments of religious society and communications: O fill my soul with Religion and desires holy as the thoughts of Cherubim, passionate beyond the love of women; that I may love Thee as much as ever any creature loved Thee, even with all my Soul, and all my faculties, and all the degrees of every faculty: let me know no loves but those of duty and charity, obedience and devotion; that I may for ever run after Thee who art the

King of Virgins, and with whom whole kingdoms are in love, and for whose sake Queens have died, and at whose feet Kings with joy have laid their crowns and sceptres. My Soul is Thine, O dearest *Jesu;* Thou art my Lord, and hast bound up my eyes and heart from all stranger affections; give me for my dowry purity and humility, modesty and devotion, charity and patience, and at last bring me into the Bride-chamber to partake of the felicities and to lie in the bosom of the Bridegroom to eternal ages, O holy and sweetest Saviour *Jesus. Amen.*

A Prayer to be said by Married persons in behalf of themselves and each other.

O Eternal and gracious Father, who hast consecrated the holy estate of Marriage to become mysterious, and to represent the union of Christ and His Church; let Thy Holy Spirit so guide me in the doing the duties of this state, that it may not become a sin unto me; nor that liberty which Thou hast hallowed by the holy *Jesus*, become an occasion of licentiousness by my own weakness and sensuality: and do Thou forgive all those irregularities and too sensual applications which may have in any degree discomposed my spirit and the severity of a Christian. Let me in all accidents and circumstances be severe in my duty towards Thee, affectionate and dear to my Wife [or Husband], a guide and a good example to my family, and in all quietness, sobriety, prudence, and peace, a follower of those holy pairs who have served Thee with godliness and a good testimony. And the blessings of the eternal God, blessings of the right hand and of the left, be upon the Body and Soul of

Thy servant my Wife [or Husband], and abide upon her [or him] till the end of a holy and happy life; and grant that both of us may live together for ever in the embraces of the holy and eternal *Jesus*, our Lord and Saviour. *Amen.*

A Prayer for the grace of Humility.

O holy and most gracious Master and Saviour Jesus, who by Thy example and by Thy precept, by the practice of a whole life and frequent discourses, didst command us to be meek and humble in imitation of Thy incomparable sweetness and great humility; be pleased to give me the grace, as Thou hast given me the commandment: enable me to do whatsoever Thou commandest, and command whatsoever Thou pleasest. O mortify in me all proud thoughts and vain opinions of myself: let me return to Thee the acknowledgment and the fruits of all those good things Thou hast given me; that, by confessing I am wholly in debt to Thee for them, I may not boast myself for what I have received, and for what I am highly accountable: and for what is my own, teach me to be ashamed and humbled, it being nothing but sin and misery, weakness and uncleanness. Let me go before my brethren in nothing but in striving to do them honour and Thee glory, never to seek my own praise, never to delight in it when it is offered; that despising myself I may be accepted by Thee in the honours with which Thou shalt crown Thy humble and despised servants for *Jesus* His sake in the kingdom of eternal glory. *Amen.*

Acts of Humility and Modesty by way of Prayer and Meditation.

I.

Lord, I know that my spirit is light and thorny, my body is brutish and exposed to sickness; I am constant to folly, and inconstant in holy purposes. My labours are vain and fruitless; my fortune full of change and trouble, seldom pleasing, never perfect: my wisdom is folly; being ignorant even of the parts and passions of my own body: and what am I, O Lord, before Thee, but a miserable person, hugely in debt, not able to pay?

II.

Lord, I am nothing, and I have nothing of myself: I am less than the least of all Thy mercies.

III.

What was I before my birth? First, nothing, and then uncleanness. What during my childhood? weakness and folly. What in my youth? folly still and passion, lust and wildness. What in my whole life? a great sinner, a deceived and an abused person. Lord, pity me, for it is Thy goodness that I am kept from confusion and amazement, when I consider the misery and shame of my person and the defilements of my nature.

IV.

Lord, what am I? and Lord, what art Thou? *What is man that Thou art mindful of him, and the son of man that Thou so regardest him*[b]*?*

[b] Ps. viii. 4; cxliv. 3.

V.

How can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in His sight: How much less man that is a worm, and the son of man which is a worm[c]*?*

A Prayer for a contented spirit, and the grace of Moderation and Patience.

O Almighty God, Father and Lord of all the creatures, who hast disposed all things and all chances so as may best glorify Thy Wisdom, and serve the ends of Thy Justice, and magnify Thy Mercy, by secret and undiscernible ways bringing good out of evil; I most humbly beseech Thee to give me wisdom from above, that I may adore Thee, and admire Thy ways and footsteps, which are in the great deep and not to be searched out: teach me to submit to Thy providence in all things, to be content in all changes of person and condition, to be temperate in prosperity, and to read my duty in the lines of Thy mercy, and in adversity to be meek, patient and resigned, and to look through the cloud, that I may wait for the consolation of the Lord, and the day of Redemption; in the meantime doing my duty with an unwearied diligence, and an undisturbed resolution, having no fondness for the vanities or possessions of this World, but laying up my hopes in Heaven and the rewards of holy living, and being strengthened with the Spirit of the inner man, through *Jesus* Christ our Lord. *Amen.*

[c] Job xxv. 4, &c.

CHAP. III.

OF CHRISTIAN JUSTICE.

JUSTICE is by the Christian Religion enjoined in all its parts by these two propositions in Scripture: *Whatsoever ye would that men should do to you, even so do to them.* This is the measure of *commutative justice*, or of that justice which supposes exchange of things profitable for things profitable: that, as I supply your need, you may supply mine; as I do a benefit to you, I may receive one by you: and because every man may be injured by another, therefore his security shall depend upon mine: if he will not let me be safe, he shall not be safe himself (only the manner of his being punished is upon great reason both by God and all the world taken from particulars, and committed to a public disinterested person, who will do justice without passion both to him and to me); if he refuses to do me advantage, he shall receive none when his needs require it. And thus *God gave necessities* to men, that all men might need; and *several abilities* to several persons, that each man might help to supply the public needs; and, by joining to fill up all wants, they may be knit together by justice, as the parts of the world are by nature: and *He hath made all obnoxious* to injuries, and made every little thing strong enough to do us hurt by some instrument or other; and hath given us all a sufficient stock of self-love, and desire of

self-preservation, to be as the chain to tie together all the parts of society, and to restrain us from doing violence, lest we be violently dealt withal ourselves.

The other part of justice is commonly called *distributive*, and is commanded in this Rule, *Render to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour. Owe no man any thing, but to love one another*[d]. This justice is distinguished from the first, because the obligation depends not upon contract or express bargain, but passes upon us by virtue of some command of God, or of our superior, by nature or by grace, by piety or religion, by trust or by office, according to that commandment: *As every man hath received the gift, so let him minister the same one to another, as good stewards of the manifold grace of God*[e]. And, as the first considers an equality of persons in respect of the contract or particular necessity; this supposes a difference of persons, and no particular bargains, but such necessary intercourses as by the laws of God or man are introduced. But I shall reduce all the particulars of both kinds to these four heads. 1. Obedience, 2. Provision, 3. Negotiation, 4. Restitution.

SECT. I.

Of Obedience to our Superiors.

Our Superiors are set over us in affairs of the world, or the affairs of the Soul and things pertaining to Religion; and are called accordingly, *Ecclesiastical*, or *Civil*. Towards whom our duty is thus generally described in the New Testament. For *Temporal* or *Civil*

[d] Rom. xiii. 7, 8. [e] 1 Pet. iv. 10.

governors the commands are these: *Render to Cæsar the things that are Cæsar's*[f]; and, *Let every soul be subject to the higher powers: For there is no power but of God: The powers that be are ordained of God: Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation*[g]: and, *Put them in mind to be subject to principalities and powers, and to obey Magistrates*[h]: and, *Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the King, as supreme; or unto Governors, as unto them that are sent by Him for the punishment of evil doers and the praise of them that do well*[i].

For *Spiritual* or *Ecclesiastical Governors* thus we are commanded: *Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account*[k]: and, *Hold such in reputation*[l]: and, *To this end did I write, that I might know the proof of you, whether ye be obedient in all things*[m], said S. *Paul* to the Church of *Corinth.* *Our duty is reducible to practice by the following Rules.

Acts and duties of Obedience to all our Superiors.

1. We must obey all human laws appointed and constituted by lawful authority, that is, of the supreme power, according to the constitution of the place in which we live; all laws, I mean, which are not against the law of God.

2. In obedience to human laws, we must observe the letter of the law where we can without doing violence to the reason of the law and the intention of

[f] Luke xx. 25. [g] Rom. xiii. 1, 2. [h] Titus iii. 1. [i] 1 Pet. ii. 13, 14.
[k] Heb. xiii. 17. [l] Phil. ii. 29. [m] 2 Cor. ii. 9.

the lawgiver: but, where they cross each other, the charity of the law is to be preferred before its discipline, and the reason of it before the letter.

3. If the general reason of the law ceases in our particular, and a contrary reason rises upon us, we are to procure dispensation, or leave to omit the observation of it in such circumstances, if there be any persons or office appointed for granting it: but if there be none, or if it is not easily to be had, or not without an inconvenience greater than the good of the observation of the law in our particular, we are dispensed withal in the nature of the thing, without further process or trouble.

4. As long as the law is obligatory, so long our obedience is due; and he that begins a contrary custom without reason, sins: but he that breaks the law when the custom is entered and fixed, is excused; because it is supposed the legislative power consents, when by not punishing it suffers disobedience to grow up to a custom.

5. Obedience to human laws must be *for conscience sake:* that is, because in such obedience public order and charity and benefit is concerned, and because the law of God commands us, therefore we must make a conscience in keeping the just laws of superiors: and although the matter before the making of the law was indifferent, yet now the obedience is not indifferent[n]; but, next to the laws of God, we are to obey the laws of all our superiors; who, the more public they are, the first they are to be in the order of obedience.

6. Submit to the punishment and censure of the laws, and seek not to reverse their judgment by op-

[n] Arist. Eth., v. cap. 7.

posing, but by submitting, or flying, or silence, to pass through it or by it as we can: and although from inferior judges we may appeal where the law permits us, yet we must sit down and rest in the judgment of the supreme; and if we be wronged, let us complain to God of the injury, not of the persons; and He will deliver thy Soul from unrighteous judges.

7. Do not believe thou hast kept the law, when thou hast suffered the punishment. For although patiently to submit to the power of the sword be a part of obedience, yet this is such a part as supposes another left undone: and the law punishes, not because she is as well pleased in taking vengeance as in being obeyed; but, because she is pleased, she uses punishment as a means to secure obedience for the future, or in others. Therefore although in such cases the law is satisfied, and the injury and the injustice is paid for, yet the sins of irreligion, and scandal, and disobedience to God, must still be so accounted for, as to crave pardon, and be washed off by repentance.

8. Human laws are not to be broken with scandal, nor at all without reason; for he that does it causelessly is a despiser of the law, and undervalues the authority. For human laws differ from Divine laws principally in this: 1. That the *positive commands of a man* may be broken upon smaller and more reasons than *the positive commands of God;* we may upon a smaller reason omit to keep any of the fasting days of the Church, than omit to give alms to the poor: only this, the reason must bear weight according to the gravity and concernment of the law; a law in a small matter may be omitted for a small reason, in a great matter not without a greater reason. And 2. *The*

negative precepts of men may cease by many instruments, by contrary customs, by public disrelish, by long omission: but the *negative precepts* of God never can cease, but when they are expressly abrogated by the same authority. But what those reasons are, that can dispense with the command of a man, a man may be his own judge, and sometimes take his proportions from his own reason and necessity, sometimes from public fame, and the practice of pious and severe persons, and from popular customs; in which a man shall walk most safely, when he does not walk alone, but a spiritual man takes him by the hand.

9. We must not be too forward in procuring dispensations; nor use them any longer than the reason continues for which we first procured them: for to be dispensed withal is an argument of natural infirmity, if it be necessary; but if it be not, it signifies an undisciplined and unmortified spirit.

10. We must not be too busy in examining the prudence and unreasonableness of human laws: for although we are not bound to believe them all to be the wisest; yet if, by enquiring into the lawfulness of them, or by any other instrument, we find them to fail of that wisdom with which some others are ordained, yet we must never make use of it to disparage the person of the lawgiver, or to countenance any man's disobedience, much less our own.

11. Pay that reverence to the person of thy Prince, of his Ministers, of thy Parents and spiritual Guides, which by the customs of the place thou livest in are usually paid to such persons in their several degrees: that is, that the highest reverence be paid to the highest person, and so still in proportion; and that

this reverence be expressed in all the circumstances and manners of the city and nation.

12. Lift not up thy hand against thy Prince or Parent upon what pretence soever: but bear all personal affronts and inconveniences at their hands, and seek no remedy but by patience and piety, yielding and praying, or absenting thyself.

13. *Speak not evil of the Ruler of thy people*[o], neither *Curse thy father or mother*[p], nor revile thy spiritual Guides, nor discover and lay naked their infirmities: but treat them with reverence and religion, and preserve their authority sacred by esteeming their persons venerable.

14. Pay tribute and customs to Princes according to the laws, and maintenance to thy Parents according to their necessity, and honourable support to the Clergy according to the dignity of the work, and the customs of the place.

15. Remember always that duty to our superiors is not an act of commutative justice, but of distributive: that is, although Kings and Parents and spiritual Guides are to pay a great duty to their inferiors, the duty of their several charges and government; yet the good government of a King and of Parents are actions of *Religion* as they relate to God, and of *Piety* as they relate to their people and families. And although we usually call them *just Princes* who administer their laws exactly to the people, because the actions are in the manner of *Justice;* yet in propriety of speech they are rather to be called *Pious* and *Religious*. For as he is not called a *just Father* that educates his children well, but *pious;* so that Prince who defends and well

[o] Acts xxiii. 5. [p] Matt. xv. 4.

rules his people, is *Religious*, and does that duty for which alone he is answerable to God. The consequence of which is this, so far as concerns our duty: If the Prince or Parent fail of their duty, we must not fail of ours; for we are answerable to them and to God too, as being accountable to all our superiors, and so are they to theirs: they are above us, and God is above them.

Remedies against Disobedience, and means to endear our Obedience by way of consideration.

1. Consider, that all authority descends from God, and our superiors bear the image of the Divine Power, which God imprints on them as on an image of clay, or a coin upon a less perfect metal, which whoso defaces, shall not be answerable for the loss or spoil of the materials, but the defacing the king's image: and in the same measure will God require it at our hands, if we despise His authority upon whomsoever He hath imprinted it. *He that despiseth you, despiseth Me*[q]. And *Dathan* and *Abiram* were said to be *gathered together against the Lord*[r]. And this was S. *Paul's* argument for our obedience: *The powers that be, are ordained of God*[s].

2. There is very great peace and immunity from sin in resigning our wills up to the command of others: for, provided that our duty to God be secured, their commands are warrants to us in all things else; and the case of conscience is determined, if the command be evident and pressing: and it is certain, the action that is but indifferent, and without reward, if done only upon our own choice, is an act of duty and of

[q] Luke x. 16. [r] Numb. xvi. 11. [s] Rom. xiii. 1.

Religion, and rewardable by the grace and favour of God, if done in obedience to the command of our superiors. For since naturally we desire what is forbidden us, (and sometimes there is no other evil in the thing but that it is forbidden us,) God hath in grace enjoined and proportionably accepts obedience, as being directly opposed to the former irregularity; and it is acceptable, although there be no other good in the thing that is commanded us, but that it is commanded.

3. By obedience we are made a society and a republic, and distinguished from herds of beasts, and heaps of flies, who do what they list, and are incapable of laws, and obey none; and therefore are killed and destroyed, though never punished, and they never can have a reward.

4. By obedience we are rendered capable of all the blessings of government, signified by S. *Paul* in these words; *He is the minister of God to thee for good*[t]; and by S. *Peter* in these; *Governors are sent by Him for the punishment of evil-doers, and for the praise of them that do well*[u]. And he that ever felt, or saw, or can understand the miseries of confusion in public affairs, or amazement in a heap of sad, tumultuous, and indefinite thoughts, may from thence judge of the admirable effects of order, and the beauty of government. What health is to the body, and peace is to the spirit, that is government to the societies of men; the greatest blessing which they can receive in that temporal capacity.

5. No man shall ever be fit to govern others, that knows not first how to obey. For if the spirit of a

[t] Rom. xiii. 4. [u] 1 Pet. ii. 14.

subject be rebellious, in a prince it will be tyrannical and intolerable; and of so ill example, that, as it will encourage the disobedience of others, so it will render it unreasonable for him to exact of others what in the like case he refused to pay.

6. There is no sin in the world which God hath punished with so great severity and high detestation as this of Disobedience. For the crime of Idolatry God sent the sword amongst His people; but it was never heard that the Earth opened and swallowed up any but rebels against their Prince.

7. Obedience is better than the particular actions of Religion; and he serves God better that follows his Prince in lawful services, than he that refuses his command upon pretence he must go say his prayers. But Rebellion is compared to that sin which of all sin seems the most unnatural and damned impiety. *Rebellion is as the sin of Witchcraft*[x].

8. Obedience is a complicated act of virtue, and many graces are exercised in one act of obedience. It is an act of humility, of mortification and self-denial, of charity to God, of care of the public, of order and charity to ourselves and all our society, and a great instance of a victory over the most refractory and unruly passions.

9. To be a subject is a greater temporal felicity than to be a King: for all eminent governments according to their height have a great burden, huge care, infinite business, little rest, innumerable fears; and all that he enjoys above another, is, that he does enjoy the things of the world with other circumstances, and a bigger noise; and if others go at his single com-

[x] 1 Sam. xv. 23.

mand, it is also certain he must suffer inconvenience at the needs and disturbances of all his people: and the evils of one man and of one family are not enough for him to bear, unless also he be almost crushed with the evils of mankind. He therefore is an ungrateful person that will press the scales down with a voluntary load, and by disobedience put more thorns into the crown or mitre of his superior. Much better is the advice of S. *Paul, Obey them that have the rule over you, as they that must give an account for your souls, that they may do it with joy and not with grief: for* (besides that it is unpleasant to them) *it is unprofitable for you*[y].

10. The Angels are ministering spirits[z], and perpetually execute the will and commandment of God: and all the wise men and all the good men of the world are obedient to their governors; and the eternal Son of God esteemed it His *Meat and drink to do the will of His Father*[a], and for His obedience[b] alone obtained the greatest glory: and no man ever came to perfection but by Obedience: and thousands of Saints have chosen such institutions and manners of living, in which they might not choose their own work, nor follow their own will, nor please themselves, but be accountable to others, and subject to discipline, and obedient to command, as knowing this to be the high-way of the Cross, the way that the *King of Sufferings* and humility did choose, and so became the *King of glory*.

11. No man ever perished who followed first the will of God, and then the will of His superiors: but

[y] Heb. xiii. 17. [z] Heb. i. 14. [a] John iv. 34. [b] Phil. ii. 8, 9.

thousands have been damned merely for following their own will, and relying upon their own judgments, and choosing their own work, and doing their own fancies. For if we begin with ourselves, whatsoever seems good in our eyes is most commonly displeasing in the eyes of God.

12. The sin of rebellion, though it be a spiritual sin, and imitable by Devils, yet it is of that disorder, unreasonableness, and impossibility amongst intelligent spirits, that they never murmured or mutinied in their lower stations against their superiors. Nay, the good Angels of an inferior order durst not revile a Devil of a higher order. This consideration which I reckon to be most pressing in the discourses of reason, and obliging next to the necessity of a Divine precept, we learn from S. *Jude; Likewise also these filthy dreamers despise dominion, and speak evil of dignities. And yet* Michael *the Archangel, when contending with the Devil he disputed about the body of* Moses, *durst not bring against him a railing accusation*[c].

But because our superiors rule by their example, by their word or law, and by the rod, therefore in proportion there are several degrees and parts of obedience, of several excellencies and degrees towards perfection.

Degrees of Obedience.

1. The first is *the obedience of the outward Work:* and this is all that human laws of themselves regard; for, because Man cannot judge the heart, therefore it prescribes nothing to it: the public end is served not by good wishes, but by real and actual performances;

[c] Jude 8, 9.

and if a man obeys against his will, he is not punishable by the laws.

2. *The obedience of the Will:* and this is also necessary in our obedience to Human laws, not because Man requires it for himself, but because God commands it towards Man; and of it (although Man cannot, yet) God will demand an account. For we are to do it *as to the Lord, and not to men*[d]; and therefore we must do it willingly. But by this means our obedience in private is secured against secret arts and subterfuges: and when we can avoid the punishment, yet we shall not decline our duty, but serve Man for God's sake, that is, *cheerfully, promptly, vigorously;* for these are the proper parts of willingness and choice.

3. The *Understanding must yield obedience in general*, though not in the particular instance; that is, we must be firmly persuaded of the excellency of the obedience, though we be not bound in all cases to think the particular law to be most prudent. But in this our rule is plain enough. Our understanding ought to be inquisitive whether the civil constitution agree with our duty to God; but we are bound to enquire no further: And therefore beyond this, although he who, having no obligation to it, (as counsellors have,) enquires not at all into the wisdom or reasonableness of the law, be not always the wisest man, yet he is ever the best subject. For when he hath given up his understanding to his Prince and Prelate, provided that his duty to God be secured by a precedent search, he hath also, with the best and with all the instruments in the world, secured his obedience to Man.

[d] Eph. vi. 7.

SECT. II.

OF PROVISION, OR THAT PART OF JUSTICE WHICH IS DUE FROM SUPERIORS TO INFERIORS.

As God hath imprinted His authority in several parts upon several estates of Men, as Princes, Parents, Spiritual Guides: so He hath also delegated and committed parts of His care and providence unto them, that they may be instrumental in the conveying such blessings which God knows we need, and which He intends should be the effects of government. For, since God governs all the world as a King, provides for us as a Father, and is the great Guide and Conductor of our spirits as the Head of the Church, and the great Shepherd and Bishop of our Souls; they who have portions of these dignities, have also their share of the administration: the sum of all which is usually signified in these two words *Governing* and *Feeding;* and is particularly recited in the following rules.

Duties of Kings, and all the Supreme power, as Lawgivers.

1. Princes of the people and all that have legislative power must provide useful and good laws for the defence of propriety, for the encouragement of labour, for the safeguard of their persons, for determining controversies, for reward of noble actions and excellent arts and rare inventions, for promoting trade, and enriching their people.

2. In the making laws Princes must have regard to the public dispositions, to the affections and disaffections of the people, and must not introduce a law with public scandal and displeasure; but consider the

public benefit, and the present capacity of affairs, and general inclinations of men's minds. For he that enforces a law upon a people against their first and public apprehensions, tempts them to disobedience, and makes laws to become snares and hooks to catch the people, and to enrich the treasury with the spoil and tears and curses of the commonalty, and to multiply their mutiny and their sin.

3. Princes must provide that the laws be duly executed: for a good law without execution is like an unperformed promise: and therefore they must be severe exactors of accounts from their delegates and ministers of Justice.

4. The severity of laws must be tempered with dispensations, pardons, and remissions, according as the case shall alter, and new necessities be introduced, or some singular accident shall happen, in which the law would be unreasonable or intolerable as to that particular. And thus the people with their importunity prevailed against *Saul* in the case of *Jonathan*, and obtained his pardon for breaking the law which his father made, because his necessity forced him to taste honey, and his breaking the law in that case did promote that service whose promotion was intended by the law[e].

5. Princes must be Fathers of the people, and provide such instances of gentleness, ease, wealth and advantages, as may make mutual confidence between them; and must fix their security under God in the love of the people, which therefore they must with all arts of sweetness, remission, popularity, nobleness and sincerity, endeavour to secure to themselves.

[e] 1 Sam. xiv. 24, 27, 45.

6. Princes must not multiply public Oaths without great, eminent, and violent necessity, lest the security of the King become a snare to the people, and they become false when they see themselves suspected, or impatient when they are violently held fast: but the greater and more useful caution is upon things than upon persons; and if security of Kings can be obtained otherwise, it is better that Oaths should be the last refuge, and when nothing else can be sufficient.

7. Let not the people be tempted with arguments to disobey, by the imposition of great and unnecessary taxes: for that lost to the son of *Solomon* the dominion of the ten Tribes of *Israel*[f].

8. Princes must in a special manner be Guardians of Pupils and Widows, not suffering their persons to be oppressed, or their estates imbeciled, or in any sense be exposed to the rapine of covetous persons, but be provided for by just Laws, and provident Judges, and good Guardians, ever having an ear ready open to their just complaints, and a heart full of pity, and one hand to support them, and the other to avenge them.

9. Princes must provide that the laws may be so administered, that they be truly and really an ease to the people, not an instrument of vexation; and therefore must be careful that the shortest and most equal ways of trials be appointed, fees moderated, and intricacies and windings as much cut off as may be, lest injured persons be forced to perish under the oppression, or under the law; in the injury, or in the suit. Laws are like Princes; those best and most beloved, who are most easy of access.

[f] 1 Kings xii.

10. Places of Judicature ought at no hand to be sold by pious Princes, who remember themselves to be Fathers of the people. For they that *buy the office* will *sell the act*, and they that at any rate will be Judges, will not at any easy rate do Justice; and their bribery is less punishable, when bribery opened the door by which they entered.

11. Ancient privileges, favours, customs, and acts of grace indulged by former Kings to their people, must not without high reason and great necessities be revoked by their successors, nor forfeitures be exacted violently, nor penal laws urged rigorously nor in light cases, nor laws be multiplied without great need, nor vicious persons, which are publicly and deservedly hated, be kept in defiance of popular desires; nor any thing that may unnecessarily make the yoke heavy and the affection light, that may increase murmurs and lessen charity: always remembering, that the interest of the Prince and the People is so enfolded in a mutual embrace, that they cannot be untwisted without pulling a limb off, or dissolving the bands and conjunction of the whole body.

12. All Princes must esteem themselves as *much bound* by their word, by their grants, and by their promises, as the meanest of their subjects are by the restraint and penalty of laws: and although they are superior to the people, yet they are not superior to their own voluntary concessions and engagements, their promises and oaths, when once they are passed from them.

The duty of Superiors as they are Judges.

1. Princes in Judgment and their Delegate Judges

must judge the causes of all persons uprightly and impartially, without any personal consideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. For although the poor must fare no worse for his poverty, yet in justice he must fare no better for it: And although the rich must be no more regarded, yet he must not be less. And to this purpose the tutor of *Cyrus* instructed him, when, in a controversy where a great boy would have taken a large coat from a little boy, because his own was too little for him, and the other's was too big, he adjudged the great coat to the great boy: his tutor answered, Sir, if you were made a Judge of decency or fitness, you had judged well in giving the biggest to the biggest; but when you were appointed Judge, not whom the coat did fit, but whose it was, you should have considered the title and the possession, who did the violence, and who made it, or who bought it. And so it must be in judgments between the rich and the poor: it is not to be considered what the poor man needs, but what is his own.

2. A Prince may not, much less may inferior Judges, deny justice when it is legally and competently demanded: and if the Prince will use his prerogative in pardoning an offender against whom Justice is required, he must be careful to give satisfaction to the injured person, or his relatives, by some other instrument; and be watchful to take away the scandal, that is, lest such indulgence might make persons more bold to do injury: and if he spares the life, let him change the punishment into that which may make the offender (if not suffer justice, yet) do justice, and more real advantage to the injured person.

These Rules concern Princes and their delegates in the making or administering laws, in the appointing rules of justice and doing acts of judgment. The duty of Parents to their Children and Nephews is briefly described by *S. Paul.*

The duty of Parents to their Children.

1. *Fathers, provoke not your children to wrath*[g]*:* that is, be tender-bowelled, pitiful and gentle, complying with all the infirmities of the Children, and in their several ages proportioning to them several usages according to their needs and their capacities.

2. *Bring them up in the nurture and admonition of the Lord:* that is, secure their Religion, season their younger years with prudent and pious principles, make them in love with virtue, and make them habitually so before they come to choose or to discern good from evil; that their choice may be with less difficulty and danger. For while they are under discipline, they suck in all that they are first taught, and believe it infinitely. Provide for them wise, learned, and virtuous Tutors, and good company and discipline[h], seasonable baptism, catechism, and confirmation. For it is a great folly to heap up much wealth for our Children, and not to take care concerning the Children, for whom we get it. It is as if a man should take more care about his shoe than about his foot.

3. *Parents must shew piety at home*[i]*;* that is, they must give good example and reverent deportment in the face of their children; and all those instances of charity which usually endear each other, sweetness of

[g] Ephes. vi. 4. [h] Heb. xii. 9. [i] 1 Tim. v. 4.

conversation, affability, frequent admonitions, all significations of love and tenderness, care and watchfulness, must be expressed towards Children, that they may look upon their Parents as their friends and patrons, their defence and sanctuary, their treasure and their guide. Hither is to be reduced the nursing of Children, which is the first and most natural and necessary instance of piety which mothers can shew to their babes; a duty from which nothing will excuse, but a disability, sickness, danger, or public necessity.

4. Parents must *provide for their own*[k] according to their condition, education, and employment; called by S. *Paul, a laying up for the children,* that is, an enabling them by competent portions, or good trades, arts, or learning, to defend themselves against the chances of the world; that they may not be exposed to temptation, to beggary, or unworthy arts. And although this must be done without covetousness, without impatient and greedy desires of making them rich; yet it must be done with much care and great affection, with all reasonable provision, and according to our power: and if we can without sin improve our estates for them, that also is part of the duty we owe to God for them. And this rule is to extend to all that descend from us, although we have been overtaken in a fault, and have unlawful issue; they also become part of our care, yet so as not to injure the production of the lawful bed.

5. This duty is to extend to a provision of conditions and an estate of life. Parents must according to their power and reason provide husbands or wives

[k] 1 Tim. v. 8, 10.

for their children. In which they must secure piety and religion, and the affection and love of the interested persons; and after these let them make what provisions they can for other conveniences or advantages: ever remembering, that they can do no injury more afflictive to the children, than to join them with cords of a disagreeing affection: it is like tying a wolf and a lamb, or planting the vine in a garden of coleworts. Let them be persuaded with reasonable inducements to make them willing and to choose according to the parents' wish, but at no hand let them be forced. Better to sit up all night, than to go to bed with a dragon.

The duty of Husbands, &c.

See Chap. 2. Sect. 3.

Rules for married persons.

1. Husbands must give to their wives love, maintenance, duty, and the sweetnesses of conversation; (and wives must pay to them all they have or can with the interest of obedience and reverence:) and they must be complicated in affections and interest, that there be no distinction between them of *Mine and Thine.* And if the title be the man's, or the woman's, yet the use must be common; only the wisdom of the man is to regulate all extravagances and indiscretions. In other things no question is to be made; and their goods should be as their children, not to be divided, but of one possession and provision: whatsoever is otherwise, is not marriage but merchandise. And upon this ground I suppose it was, that *S. Basil* commended that woman who took part of her husband's

goods to do good works withal: for supposing him to be unwilling, and that the work was his duty or hers alone, or both theirs in conjunction, or of great advantage to either of their Souls, and no violence to the support of their families, she hath right to all that: and *Abigail* of her own right made a costly present to *David*, when her husband *Nabal* had refused it[1]. The husband must rule over his wife, as the Soul does over the body, obnoxious to the same sufferings, and bound by the same affections, and doing or suffering by the permissions and interest of each other: that (as the old philosopher said) as the humours of the body are mingled with each other in the whole substances, so marriage may be a mixture of interests, of bodies, of minds, of friends, a conjunction of the whole life, and the noblest of friendships. But if after all the fair deportments and innocent chaste compliances, the husband be morose and ungentle, let the wife discourse thus; if while I do my duty my husband neglects me, what will he do if I neglect him? and if she thinks to be separated by reason of her husband's unchaste life, let her consider, that then the man will be uncurably ruined, and her rivals could wish nothing more than that they might possess him alone.

The duty of Masters of Families.

1. The same care is to extend to all of our family in their proportions, as to our children: for as by S. *Paul's* economy the heir differs nothing from a servant while he is in minority[m], so a servant should differ nothing from a child in the substantial part of the care; and the difference is only in degrees. Servants

[1] 1 Sam. xxv. [m] Gal. iv. 1, 2.

and masters are of the same kindred, of the same nature, and heirs of the same promises, and therefore *1. must be provided of necessaries for their support and maintenance. 2. They must be used with mercy. 3. Their work must be tolerable and merciful. 4. Their restraints must be reasonable. 5. Their recreations fitting and healthful. 6. Their religion and the interest of Souls taken care of. 7. And masters must correct their servants with gentleness, prudence, and mercy; not for every slight fault, not always, not with upbraiding and disgraceful language, but with such only as may express and reprove the fault, and amend the person. But in all these things measures are to be taken by the contract made, by the laws and customs of the place, by the sentence of prudent and merciful men, and by the cautions and remembrances given us by God; such as is that written by *S. Paul*[n], *as knowing that we also have a Master in Heaven.* The master must not be a lion in his house, lest his power be obeyed, and his person hated; his eye be waited on, and his business be neglected in secret. No servant will do his duty, unless he make a conscience, or love his master: if he does it not for God's sake or his master's, he will not need to do it always for his own.

The duty of Guardians or Tutors.

Tutors and Guardians are in the place of parents; and what they are in fiction of law, they must remember as an argument to engage them to do in reality of duty. They must do all the duty of parents, excepting those obligations which are merely natural.

* Col. iv. 1.

¶ The duty of Ministers and Spiritual Guides to the people is of so great burden, so various rules, so intricate and busy caution, that it requires a distinct tractate by itself.

SECT. III.

OF NEGOTIATION, OR CIVIL CONTRACTS.

THIS part of justice is such, as depends upon the laws of man directly, and upon the laws of God only by consequence and indirect reason; and from civil laws or private agreements it is to take its estimate and measures: and although our duty is plain and easy, requiring of us honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing; yet it may be helped by the addition of these following rules and considerations.

Rules and measures of Justice in bargaining.

1. In making contracts, use not many words; for all the business of a bargain is summed up in few sentences: and he that speaks least, means fairest; as having fewer opportunities to deceive.

2. Lie not at all; neither in a little thing, nor in a great; neither in the substance, nor in the circumstance; neither in word, nor deed: that is, pretend not what is false, cover not what is true, and let the measure of your affirmation or denial be the understanding of your contractor; for he that deceives the buyer or the seller, by speaking what is true in a sense not intended or understood by the other, is a liar and a thief. For in bargains you are to avoid not only what is *false*, but that also *which deceives*.

3. In prices of bargaining concerning uncertain merchandises, you may buy as cheap ordinarily as you can, and sell as dear as you can, so it be 1. without violence; and 2. when you contract on equal terms with persons in all senses (as to the matter and skill of bargaining) equal to yourself, that is, merchants with merchants, wise men with wise men, rich with rich; and 3. when there is no deceit, and no necessity, and no monopoly: for in these cases, viz. when the contractors are equal, and no advantage on either side, both parties are voluntary, and therefore there can be no injustice or wrong to either. But then add also this consideration; that the public be not oppressed by unreasonable and unjust rates: for which the following rules are the best measure.

4. Let your prices be according to that measure of good and evil which is established in the fame and common accounts of the wisest and most merciful men skilled in that manufacture or commodity; and the gain such which without scandal is allowed to persons in all the same circumstances.

5. Let no prices be heightened by the necessity or unskilfulness of the contractor: for the first is direct uncharitableness to the person, and injustice in the thing; (because the man's necessity could not naturally enter into the consideration of the value of the commodity;) and the other is deceit and oppression: much less must any man make necessities; as by engrossing a commodity, by monopoly, by detaining corn, or the like indirect arts; for such persons are unjust to all single persons with whom in such cases they contract, and oppressors of the public.

6. In intercourse with others, do not do all which

you may lawfully do; but keep something within thy power: and because there is a latitude of gain in buying and selling, take not thou the utmost penny that is lawful, or which thou thinkest so; for although it be lawful, yet it is not safe; and he that gains all that he can gain lawfully this year, possibly next year will be tempted to gain something unlawfully.

7. He that sells dearer, by reason he sells not for ready money, must increase his price no higher than to make himself recompense for the loss which according to the rules of trade he sustained by his forbearance, according to common computation, reckoning in also the hazard, which he is prudently, warily, and charitably, to estimate. But although this be the measure of his justice, yet because it happens either to their friends, or to necessitous and poor persons, they are in these cases to consider the rules of friendship and neighbourhood, and the obligations of charity, lest justice turn into unmercifulness.

8. No man is to be raised in his price or rents in regard of any accident, advantage or disadvantage of his person. A Prince must be used conscionably, as well as a common person; and a beggar be treated justly, as well as a Prince: with this only difference, that to poor persons the utmost measure and extent of justice is unmerciful, which to a rich person is innocent, because it is just, and he needs not thy mercy and remission.

9. Let no man for his own poverty become more oppressing and cruel in his bargain; but quietly, modestly, diligently, and patiently, recommend his estate to God, and follow its interest, and leave the success to Him: for such courses will more probably advance

his trade; they will certainly procure him a blessing and a recompense; and if they cure not his poverty, they will take away the evil of it: and there is nothing else in it that can trouble him.

10. Detain not the wages of the hireling; for every degree of detention of it beyond the time is injustice and uncharitableness, and grinds his face till tears and blood come out: but pay him exactly according to covenant, or according to his needs.

11. Religiously keep all promises and covenants, though made to your disadvantage, though afterwards you perceive you might have been better: and let not any precedent act of yours be altered by any after-accident. Let nothing make you break your promise, unless it be unlawful or impossible: that is, either out of your natural, or out of your civil power, yourself being under the power of another; or that it be intolerably inconvenient to yourself, and of no advantage to another; or that you have leave expressed, or reasonably presumed.

12. Let no man take wages or fees for a work that he cannot do, or cannot with probability undertake, or in some sense profitably and with ease or with advantage manage. Physicians must not meddle with desperate diseases, and known to be incurable, without declaring their sense before-hand; that if the patient please he may entertain him at adventure, or to do him some little ease. Advocates must deal plainly with their clients, and tell them the true state and danger of their case; and must not pretend confidence in an evil cause: but when he hath so cleared his own innocence, if the client will have collateral and legal advantages obtained by his industry, he may engage

his endeavour, provided he do no injury to the right cause, or any man's person.

13. Let no man appropriate to his own use what God by a special mercy, or the republic, hath made common; for that is both against justice and charity too: and by miraculous accidents God hath declared His displeasure against such enclosure. When the kings of *Naples* enclosed the gardens of *Œnotria*, where the best manna of *Calabria* descends, that no man might gather it without paying tribute; the manna ceased, till the tribute was taken off; and then it came again: and so, when after the third trial the Princes found they could not have that in proper which God made to be common, they left it as free as God gave it. The like happened in *Epire*: when *Lysimachus* laid an impost upon the *Tragasean* Salt, it vanished, till *Lysimachus* left it public. And when the procurators of king *Antigonus* imposed a rate upon the sick people that came to *Edepsum* to drink the waters which were lately sprung, and were very healthful, instantly the waters dried up, and the hope of gain perished[o].

The sum of all is in these words of S. *Paul*; *Let no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such*[p]. And our blessed Saviour, in the enumerating the duties of justice, besides the Commandment of *Do not steal*, adds *Defraud not*; forbidding (as a distinct explication of the old law) the tacit and secret theft of abusing our brother in civil contracts[q]. And it needs no other

[o] Cælius Rhod. lib. ix. c. 12. Athenæ. Deipnos. lib. iii.
[p] 1 Thess. iv. 6.
[q] Lev. xix. 13; 1 Cor. vi. 8; Matt. x. 19.

arguments to enforce this caution, but only that the Lord hath undertaken to avenge all such persons. And, as He always does it in the great day of recompenses; so very often He does it here, by making the unclean portion of injustice to be as a canker-worm eating up all the other increase: it procures beggary, and a declining estate, or a caitiff cursed spirit, an ill name, the curse of the injured and oppressed person, and a fool or a prodigal to be his heir.

SECT. IV.

OF RESTITUTION.

Restitution is that part of justice to which a man is obliged by a precedent contract, or a foregoing fault, by his own act or another man's, either with or without his will. He that borrows, is bound to pay; and much more he that steals or cheats. For if he that borrows and pays not when he is able, be an unjust person and a robber, because he possesses another man's goods to the right owner's prejudice; then he that took them at first without leave, is the same thing in every instant of his possession, which the debtor is after the time in which he should and could have made payment. For in all sins we are to distinguish the transient or passing act from the remaining effect or evil. The act of stealing was soon over, and cannot be undone, and for it the sinner is only answerable to God, or His Vicegerent; and he is in a particular manner appointed to expiate it by suffering punishment, and repenting, and asking pardon, and judging and condemning himself, doing acts of justice and charity in opposition and contradiction to that evil action. But

because in the case of stealing there is an injury done to our neighbour, and the evil still remains after the action is past; therefore for this we are accountable to our neighbour, and we are to take the evil off from him which we brought upon him, or else he is an injured person, a sufferer all the while: and that any man should be the worse for me and my direct act, and by my intention, is against the rule of equity, of justice, and of charity; I do not that to others, which I would have done to myself; for I grow richer upon the ruins of his fortune. Upon this ground it is a determined rule in Divinity, *Our sin can never be pardoned till we have restored what we unjustly took, or wrongfully detain:* restored it (I mean) actually, or in purpose and desire, which we must really perform when we can. And this doctrine, besides its evident and apparent reasonableness, is derived from the express words of Scripture, reckoning *Restitution* to be a part of *Repentance*, necessary in order to the remission of our sins. *If the wicked restore the pledge, give again that he had robbed, &c. he shall surely live, he shall not die*[r]. *The practice of this part of justice is to be directed by the following rules.

Rules of making Restitution.

1. Whosoever is an effective real cause of doing his Neighbour wrong, by what instrument soever he does it, (whether by commanding or encouraging it, by counselling or commending it, by acting it or not hindering it when he might and ought, by concealing it or receiving it,) is bound to make restitution to his Neighbour; if without him the injury had not

[r] Ezek. xxxiii. 15.

been done, but by him or his assistance it was. For by the same reason that every one of these is guilty of the sin, and is cause of the injury, by the same they are bound to make reparation; because by him his Neighbour is made worse, and therefore is to be put into that state from whence he was forced. And suppose that thou hast persuaded an injury to be done to thy Neighbour, which others would have persuaded if thou hadst not, yet thou art still obliged, because thou really didst cause the injury; just as they had been obliged if they had done it: and thou art not at all the less bound by having persons as ill inclined as thou wert.

2. He that commanded the injury to be done, is first bound; then he that did it: and after these, they also are obliged, who did so assist, as without them the thing would not have been done. If satisfaction be made by any of the former, the latter is tied to repentance, but no restitution: but if the injured person be not righted, every one of them is wholly guilty of the injustice, and therefore bound to restitution singly and entirely.

3. Whosoever intends a little injury to his Neighbour, and acts it, and by it a greater evil accidentally comes; he is obliged to make an entire reparation of all the injury; of that which he intended, and of that which he intended not but yet acted by his own instrument going further than he at first purposed it. He that set fire on a plane-tree to spite his Neighbour, and the plane-tree set fire on his Neighbour's house, is bound to pay for all the loss, because it did all rise from his own ill intention. It is like murder committed by a drunken person; *involuntary in some*

of the effect, but *voluntary in the other parts of it,* and *in all the cause;* and therefore the guilty person is answerable for all of it. And when *Ariarathes,* the *Cappadocian* King, had but in wantonness stopped the mouth of the river *Melanus,* although he intended no evil, yet *Euphrates* being swelled by that means, and bearing away some of the strand of *Cappadocia,* did great spoil to the *Phrygians* and *Galatians;* he therefore by the *Roman* Senate was condemned in three hundred talents towards reparation of the damage. Much rather therefore, when the lesser part of the evil was directly intended.

4. He that hinders a charitable person from giving alms to a poor man, is tied to restitution, if he hindered him by fraud or violence; because it was a right which the poor man had when the good man had designed and resolved it, and the fraud or violence hinders the effect, but not the purpose: and therefore he who used the deceit or the force, is injurious, and did damage to the poor man. But if the alms were hindered only by entreaty, the hinderer is not tied to restitution, because entreaty took not liberty away from the giver, but left him still master of his own act, and he had power to alter his purpose; and so long there was no injustice done. The same is the case of a testator giving a legacy either by kindness or by promise and common right. He that hinders the charitable legacy by fraud or violence, or the due legacy by entreaty, is equally obliged to restitution. The reason of the latter part of this case is, because he that entreats or persuades to a sin, is as guilty as he that acts it: and if without his persuasion the sin and the injury would not be acted, he is in his kind the entire cause, and

therefore obliged to repair the injury as much as the person that does the wrong immediately.

5. He that refuses to do any part of his duty (to which he is otherwise obliged) without a bribe, is bound to restore that money; because he took it in his Neighbour's wrong, and not as a salary for his labour, or a reward of his wisdom, (for his stipend hath paid all that,) or he hath obliged himself to do it by his voluntary undertaking.

6. He that takes anything from his Neighbour which was justly forfeited, but yet takes it not as a minister of Justice, but to satisfy his own revenge or avarice; is tied to repentance, but not to restitution. For my Neighbour is not the worse for my act, for thither the law and his own demerits bore him; but because I took the forfeiture indirectly, I am answerable to God for my unhandsome, unjust, or uncharitable circumstances. Thus *Philip* of *Macedon* was reproved by *Aristides* for destroying the *Phocenses;* because although they deserved it, yet he did it not in prosecution of the law of nations, but to enlarge his own dominions.

7. The heir of an obliged person is not bound to make restitution, if the obligation passed only by a personal act; but if it passed from his person to his estate, then the estate passes with all its burden. If the father by persuading his neighbour to do injustice be bound to restore, the action is extinguished by the death of the father, because it was only the father's sin that bound him, which cannot directly bind the son; therefore the son is free. And this is so in all personal actions, unless where the civil law interposes and alters the case.

¶ *These rules concern the persons that are obliged to make restitution: the other circumstances of it are thus described.*

8. He that by fact, or word, or sign, either fraudulently or violently does hurt to his Neighbour's body, life, goods, good name, friends, or Soul; is bound to make restitution in the several instances, according as they are capable to be made. In all these instances we must separate entreaty and enticements from deceit or violence. If I persuade my Neighbour to commit adultery, I still leave him or her in their own power: and though I am answerable to God for my sin, yet not to my Neighbour. For I made her to be willing; yet she was willing: that is, the same at last as I was at first. But if I have used fraud, and made her to believe a lie, upon which confidence she did the act, and without it she would not, (as if I tell a woman her husband is dead, or intended to kill her, or is himself an adulterous man;) or if I use violence, that is, either force her or threaten her with death, or a grievous wound, or anything that takes her from the liberty of her choice; I am bound to restitution: that is, to restore her to a right understanding of things and to a full liberty, by taking from her the deceit or the violence.

9. An adulterous person is tied to restitution of the injury, so far as it is reparable, and can be made to the wronged person; that is, to make provision for the children begotten in unlawful embraces, that they may do no injury to the legitimate by receiving a common portion: and if the injured person do account of it, he must satisfy him with money for the wrong done to his bed. He is not tied to offer this, because it is no

proper exchange; but he is bound to pay it if it be reasonably demanded: for every man hath justice done him, when himself is satisfied, though by a word, or an action, or a penny.

10. He that hath killed a man is bound to restitution by allowing such a maintenance to the children and near relatives of the deceased as they have lost by his death, considering and allowing for all circumstances of the man's age, and health, and probability of living. And thus *Hercules* is said to have made expiation for the death of *Iphitus*, whom he slew, by paying a mulct to his children.

11. He that hath really lessened the fame of his Neighbour by fraud or violence, is bound to restore it by its proper instruments; such as are confession of his fault, giving testimony of its innocence or worth, doing him honour, or (if that will do it, and both parties agree) by money, which answers all things.

12. He that hath wounded his Neighbour, is tied to the expenses of the surgeon and other incidences, and to repair whatever loss he sustains by his disability to work or trade; and the same is in the case of false imprisonment: in which cases, only the real effect and remaining detriment are to be mended and repaired: for the action itself is to be punished or repented of, and enters not into the question of restitution. But in these and all other cases, the injured person is to be restored to that perfect and good condition from which he was removed by my fraud or violence, so far as is possible. Thus a ravisher must repair the temporal detriment or injury done to the maid, and give her a dowry, or marry her if she desire it. For this restores her into that capacity of being a good wife,

which by the injury was lost, as far as it can be done.

13. He that robbeth his Neighbour of his goods, or detains anything violently or fraudulently, is bound not only to restore the principal, but all its fruits and emoluments which would have accrued to the right owner during the time of their being detained. *By proportion to these rules we may judge of the obligation that lies upon all sorts of injurious persons: the sacrilegious, the detainers of tithes, cheaters of men's inheritances, unjust judges, false witnesses and accusers, those that do fraudulently or violently bring men to sin, that force men to drink, that laugh at and disgrace virtue, that persuade servants to run away, or commend such purposes; violent persecutors of religion in any instance: and all of the same nature.

14. He that hath wronged so many, or in that manner, (as in the way of daily trade,) that he knows not in what measure he hath done it, or who they are; must redeem his fault by alms and largesses to the poor, according to the value of his wrongful dealing as near as he can proportion it. Better it is to go begging to Heaven, than to go to Hell laden with the spoils of rapine and injustice.

15. The order of paying the debts of contract or restitution are in some instances set down by the civil laws of a kingdom, in which cases their rule is to be observed. In destitution or want of such rules, we are 1. to observe the necessity of the creditor, 2. then the time of the delay, and 3. the special obligations of friendship or kindness; and according to these in their several degrees make our restitution, if we be not able to do all that we should: but if we be, the best rule

is, to do it so soon as we can; taking our accounts in this, as in our human actions, according to prudence and civil or natural conveniences or possibilities; only securing these two things: 1. That the duty be not wholly omitted, and 2. That it be not deferred at all out of covetousness, or any other principle that is vicious. Remember that the same day in which *Zaccheus* made restitution to all whom he had injured, the same day Christ Himself pronounced that salvation was come to his house[s].

16. But besides the obligation arising from contract or default, there is one of another sort which comes from kindness and the acts of charity and friendship[t]. He that does me a favour, hath bound me to make him a return of thankfulness. The obligation comes not by covenant, not by his own express intention, but by the nature of the thing; and is a duty springing up within the spirit of the obliged person, to whom it is more natural to love his friend, and to do good for good, than to return evil for evil: because a man may forgive an injury, but he must never forget a good turn. For everything that is excellent, and everything that is profitable, whatsoever is good in itself or good to me, cannot but be beloved; and what we love we naturally cherish and do good to. He therefore that refuses to do good to them whom he is bound to love, or to love that which did him good, is unnatural and monstrous in his affections, and thinks all the world born to minister to him, with a greediness worse than that of the sea; which, although it receives all rivers into itself, yet it furnishes the clouds and springs with a return of all they need.

[s] Luke xix. 9. [t] Gratitude.

Our duty to benefactors is to esteem and love their persons, to make them proportionable returns of service or duty, or profit, according as we can, or as they need, or as opportunity presents itself, and according to the greatnesses of their kindness; and to pray to God to make them recompense for all the good they have done to us; which last office is also requisite to be done for our creditors, who in charity have relieved our wants.

PRAYERS TO BE SAID IN RELATION TO THE SEVERAL OBLIGATIONS AND OFFICES OF JUSTICE.

A Prayer for the Grace of Obedience, to be said by all persons under Command.

O Eternal God, great Ruler of men and Angels, who hast constituted all things in a wonderful order, making all the creatures subject to man, and one man to another, and all to Thee, the last link of this admirable chain being fastened to the foot of Thy throne; teach me to obey all those whom Thou hast set over me, reverencing their persons, submitting indifferently to all their lawful commands, cheerfully undergoing those burdens which the public wisdom and necessity shall impose upon me; at no hand murmuring against Government, lest the spirit of pride and mutiny, of murmur and disorder, enter into me, and consign me to the portion of the disobedient and rebellious, of the despisers of dominion and revilers of dignity. Grant this, O holy God, for His sake, who for His obedience to the Father hath obtained the glorification of eternal ages, our Lord and Saviour *Jesus* Christ. *Amen.*

¶ Prayers for Kings and all Magistrates, for our Parents spiritual and natural, are in the following Litanies at the end of the fourth Chapter.

A Prayer to be said by Subjects, when their Land is invaded and overrun by barbarous or wicked people, enemies of the Religion, or the Government.

I.

O Eternal God, Thou alone rulest in the Kingdoms of men, Thou art the great God of battles and recompenses, and by Thy glorious wisdom, by Thy Almighty power, and by Thy secret providence, dost determine the events of war, and the issues of human counsels, and the returns of peace and victory: now at last be pleased to let the light of Thy countenance, and the effects of a glorious mercy and a gracious pardon, return to this Land. Thou seest how great evils we suffer under the power and tyranny of war; and although we submit to and adore Thy justice in our sufferings, yet be pleased to pity our misery, to hear our complaints, and to provide us of remedy against our present calamities: let not the defenders of a righteous cause go away ashamed, nor our counsels be for ever confounded, nor our parties defeated, nor Religion suppressed, nor learning discountenanced, and we be spoiled of all the exterior ornaments, instruments, and advantages of piety, which Thou hast been pleased formerly to minister to our infirmities, for the interests of Learning and Religion. *Amen.*

II.

We confess, dear God, that we have deserved to be totally extinct and separate from the Communion of Saints, and the comforts of Religion; to be made ser-

vants to ignorant, unjust and inferior persons; or to suffer any other calamity which Thou shalt allot us as the instrument of Thy anger, whom we have so often provoked to wrath and jealousy. Lord, we humbly lie down under the burden of Thy rod; begging of Thee to remember our infirmities, and no more to remember our sins, to support us with Thy staff, to lift us up with Thy hand, to refresh us with Thy gracious eye: and, if a sad cloud of temporal infelicities must still encircle us, open unto us the window of Heaven, that with an eye of faith and hope we may see beyond the cloud, looking upon those mercies which in Thy secret providence and admirable wisdom Thou designest to all Thy servants, from such unlikely and sad beginnings. Teach us diligently to do all our duty, and cheerfully to submit to all Thy will; and, at last, be gracious to Thy people that call upon Thee, that put their trust in Thee, that have laid up all their hopes in the bosom of God, that besides Thee have no helper. *Amen.*

III.

Place a Guard of Angels about the person of the KING, and immure him with the defence of Thy right hand, that no unhallowed arm may do violence to him. Support him with aids from Heaven in all his battles, trials, and dangers; that he may in every instant of his temptation become dearer to Thee; and do Thou return to him with mercy and deliverance. Give unto him the hearts of all his people, and put into his hand a prevailing rod of iron, a sceptre of power, and a sword of Justice; and enable him to defend and comfort the Churches under his protection.

IV.

Bless all his friends, relatives, confederates, and lieges; direct their counsels, unite their hearts, strengthen their hands, bless their actions. Give unto them holiness of intention, that they may with much candour and ingenuity pursue the cause of God and the King. Sanctify all the means and instruments of their purposes, that they may not with cruelty, injustice, or oppression, proceed towards the end of their just desires: and do Thou crown all their endeavours with a prosperous event, that all may cooperate to, and actually produce, those great mercies which we beg of Thee; Honour and safety to our Sovereign, defence of his just rights, peace to his people, establishment and promotion to Religion, advantages and encouragement to Learning and holy living, deliverance to all the oppressed, comfort to all Thy faithful people, and from all these, glory to Thy holy Name. Grant this, O KING of Kings, for His sake by whom Thou hast consigned us to all Thy mercies and promises, and to whom Thou hast given all power in Heaven and Earth, our Lord and Saviour *Jesus* Christ. *Amen.*

A Prayer to be said by Kings or Magistrates, for themselves and their People.

O my God and King, Thou rulest in the Kingdoms of men; by Thee Kings reign, and Princes decree justice: Thou hast appointed me under Thyself [*and under my Prince*[u]] to govern this portion of Thy Church according to the laws of Religion and the Common-wealth. O Lord, I am but an infirm man,

[u] These words to be added by a delegate or inferior.

and know not how to decree certain sentences without erring in judgment: but do Thou give to Thy servant an understanding heart to judge this people, that I may discern between good and evil. Cause me to walk before Thee and all the people in truth and righteousness, and in sincerity of heart; that I may not regard the person of the mighty, nor be afraid of his terror, nor despise the person of the poor, and reject his petition; but that, doing justice to all men, I and my people may receive mercy of Thee, peace and plenty in our days, and mutual love, duty, and correspondence; that there be no leading into captivity, no complaining in our streets; but we may see the Church in prosperity all our days, and Religion established and increasing. Do Thou establish the house of Thy servant, and bring me to a participation of the glories of Thy Kingdom, for His sake who is my Lord and King, the holy and ever-blessed Saviour of the world, our Redeemer *Jesus. Amen.*

A Prayer to be said by Parents for their Children.

O Almighty and most merciful Father, who hast promised children as a reward to the righteous, and hast given them to me as a testimony of Thy mercy, and an engagement of my duty; be pleased to be a Father unto them, and give them healthful bodies, understanding Souls, and sanctified Spirits, that they may be Thy servants and Thy children all their days. Let a great mercy and providence lead them through the dangers and temptations and ignorances of their youth, that they may never run into folly and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, careful tutors,

holy example, innocent company, prudent counsel, and Thy restraining grace, their duty to Thee may be secured in the midst of a crooked and untoward generation: and, if it seem good in Thy eyes, let me be enabled to provide conveniently for the support of their persons, that they may not be destitute and miserable in my death; or if Thou shalt call me off from this world by a more timely summons, let their portion be, Thy care, mercy, and providence, over their bodies and Souls: and may they never live vicious lives, nor die violent or untimely deaths; but let them glorify Thee here with a free obedience, and the duties of a whole life: that when they have served Thee in their generations, and have profited the Christian Common-wealth, they may be co-heirs with *Jesus* in the glories of Thy eternal Kingdom, through the same our Lord *Jesus* Christ. *Amen.*

A Prayer to be said by Masters of Families, Curates, Tutors, or other obliged persons, for their charges.

O Almighty God, merciful and gracious, have mercy upon my Family [or Pupils, or Parishioners, &c.] and all committed to my charge: sanctify them with Thy grace, preserve them with Thy providence, guard them from all evil by the custody of Angels, direct them in the ways of peace and holy Religion by my Ministry and the conduct of Thy most Holy Spirit, and consign them all with the participation of Thy blessings and graces in this world, with healthful bodies, with good understandings, and sanctified spirits, to a full fruition of Thy glories hereafter, through *Jesus* Christ our Lord.

A Prayer to be said by Merchants, Tradesmen, and Handicrafts-men.

O Eternal God, Thou Fountain of justice, mercy and benediction, who by my education and other effects of Thy Providence hast called me to this profession, that by my industry I may in my small proportion work together for the good of myself and others; I humbly beg Thy grace to guide me in my intention, and in the transaction of my affairs, that I may be diligent, just, and faithful: and give me Thy favour, that this my labour may be accepted by Thee as a part of my necessary duty: and give me Thy blessing to assist and prosper me in my calling, to such measures as Thou shalt in mercy choose for me: and be pleased to let Thy Holy Spirit be for ever present with me, that I may never be given to covetousness and sordid appetites, to lying and falsehood, or any other base, indirect, and beggarly arts; but give me prudence, honesty and Christian sincerity, that my Trade may be sanctified by my Religion, my labour by my intention and Thy blessing; that, when I have done my portion of work Thou hast allotted me, and improved the talent Thou hast intrusted to me, and served the Common-wealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever blessed Saviour and Redeemer *Jesus. Amen.*

A Prayer to be said by Debtors, and all Persons obliged whether by crime or contract.

O Almighty God, who art rich unto all, the treasury and fountain of all good, of all justice, and all mercy, and all bounty, to whom we owe all that we

are, and all that we have, being Thy Debtors by reason of our sins, and by Thy own gracious contract made with us in *Jesus* Christ; teach me in the first place to perform all my Obligations to Thee, both of duty and thankfulness; and next enable me to pay my duty to all my friends, and my debts to all my Creditors, that none be made miserable or lessened in his estate by his kindness to me, or traffick with me. Forgive me all those sins and irregular actions by which I entered into debt further than my necessity required, or by which such necessity was brought upon me: but let not them suffer by occasion of my sin. Lord, reward all their kindness into their bosoms, and make them recompense where I cannot, and make me very willing in all that I can, and able for all that I am obliged to: or, if it seem good in Thine eyes to afflict me by the continuance of this condition, yet make it up by some means to them, that the prayer of Thy servant may obtain of Thee at least to pay my debt in blessings. *Amen.*

V.

Lord, sanctify and forgive all that I have tempted to evil by my discourse or my example: instruct them in the right way whom I have led to error, and let me never run further on the score of sin: but do Thou blot out all the evils I have done by the spunge of Thy passion, and the blood of Thy Cross; and give me a deep and excellent repentance, and a free and a gracious pardon, that Thou mayest answer for me, O Lord, and enable me to stand upright in judgment; for in Thee, O Lord, have I trusted, let me never be confounded. Pity me and instruct me, guide me and

support me, pardon me and save me, for my sweet Saviour *Jesus* Christ His sake. *Amen.*

A Prayer for Patron and Benefactors.

O Almighty God, Thou Fountain of all good, of all excellency both to Men and Angels, extend Thine abundant favour and loving kindness to my Patron, to all my Friends and Benefactors: reward them and make them plentiful recompense for all the good which from Thy merciful providence they have conveyed unto me. Let the light of Thy countenance shine upon them, and let them never come into any affliction or sadness, but such as may be an instrument of Thy glory and their eternal comfort. Forgive them all their sins; let Thy Divinest Spirit preserve them from all deeds of darkness. Let Thy ministering Angels guard their persons from the violence of the spirits of darkness. And Thou who knowest every degree of their necessity by Thy infinite wisdom, give supply to all their needs by Thy glorious mercy, preserving their persons, sanctifying their hearts, and leading them in the ways of righteousness, by the waters of comfort, to the land of eternal rest and glory, through *Jesus* Christ our Lord. *Amen.*

CHAP. IV.

OF CHRISTIAN RELIGION.

RELIGION in a large sense doth signify the whole duty of Man; comprehending in it Justice, Charity, and Sobriety: because all these being commanded by God, they become a part of that honour and worship which we are bound to pay to Him. And thus the word is used in *S. James*: "*Pure Religion and undefiled before God and the Father is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world*[x]." But in a more restrained sense it is taken for that part of duty which particularly relates to God in our worshippings and adoration of Him, in confessing His excellencies, loving His person, admiring His goodness, believing His Word, and doing all that which may in a proper and direct manner do Him honour. It contains the duties of the first Table only, and so it is called *Godliness*[y], and is by *S. Paul* distinguished from *Justice* and *Sobriety*. In this sense I am now to explicate the parts of it.

Of the internal actions of Religion.

Those I call the internal actions of Religion, in which the Soul only is employed and ministers to

[x] James i. 27. [y] Tit. ii. 12.

God in the special actions of *Faith*, *Hope*, and *Charity*. *Faith* believes the Revelations of God: *Hope* expects His Promises: and *Charity* loves His excellencies and mercies. *Faith* gives our understanding to God: *Hope* gives up all the passions and affections to Heaven and heavenly things: and *Charity* gives the Will to the service of God. *Faith* is opposed to Infidelity, *Hope* to Despair, *Charity* to Enmity and Hostility; and these three sanctify the whole Man, and make our duty to God and obedience to His Commandments to be *chosen*, *reasonable*, and *delightful*, and therefore to be *entire*, *persevering*, *and universal*.

SECT. I.

OF FAITH.

The acts and offices of Faith are,

1. To believe every thing which God hath revealed to us; and when once we are convinced that God hath spoken it, to make no further enquiry, but humbly to submit; ever remembering, that there are some things which our understanding cannot fathom, nor search out their depth.

2. To believe nothing concerning God, but what is honourable and excellent; as knowing that belief to be no honouring of God, which entertains of Him any dishonourable thoughts. Faith is the parent of Charity; and whatsoever Faith entertains, must be apt to produce love to God: but he that believes God to be cruel or unmerciful, or a rejoicer in the unavoidable damnation of the greatest part of mankind, or that he speaks one thing and privately means another; thinks evil

thoughts concerning God, and such as for which we should hate a man, and therefore are great enemies of Faith, being apt to destroy Charity. Our Faith concerning God must be as Himself hath revealed and described His own excellencies: and in our discourses we must remove from Him all imperfection, and attribute to Him all excellency.

3. To give ourselves wholly up to Christ in heart and desire, to become Disciples of His doctrine with choice (besides conviction), being in the presence of God but as Idiots, that is, without any principles of our own to hinder the truth of God; but sucking in greedily all that *God* hath taught us, believing it infinitely, and loving to believe it. For this is an act of Love reflected upon Faith, or an act of Faith leaning upon Love.

4. To believe all *God's* promises, and that whatsoever is promised in Scripture shall on *God's* part be as surely performed as if we had it in possession. This act makes us to rely upon *God* with the same confidence as we did on our Parents when we were children, when we made no doubt but whatsoever we needed we should have it if it were in their power.

5. To believe also the conditions of the promise, or that part of the revelation which concerns our duty. Many are apt to believe the Article of Remission of sins, but they believe it without the condition of repentance, or the fruits of holy life: and that is to believe the Article otherwise than *God* intended it. For the Covenant of the Gospel is the great object of Faith, and that supposes our duty to answer His grace; that *God* will be our *God*, so long as we are His people. The other is not Faith, but Flattery.

6. To profess publicly the doctrine of *Jesus* Christ, openly owning whatsoever He hath revealed and commanded, not being ashamed of the Word of *God*, or of any practices enjoined by it; and this, without complying with any man's interest, not regarding favour, nor being moved with good works, not fearing disgrace, or loss, or inconvenience, or death itself.

7. To pray without doubting, without weariness, without faintness, entertaining no jealousies or suspicions of *God*, but being confident of *God's* hearing us, and of His returns to us, whatsoever the manner or the instance be, that, if we do our duty, it will be gracious and merciful.

These acts of Faith are in several degrees in the servants of *Jesus;* some have it but as a grain of mustard-seed, some grow up to a plant, some have the fulness of faith: but the least faith that is, must be a persuasion so strong as to make us undertake the doing of all that duty which Christ built upon the foundation of believing. But we shall best discern the truth of our Faith by these following signs. S. *Jerome*[z] reckons three.

Signs of true Faith.

1. An earnest and vehement Prayer; for it is impossible we should heartily believe the things of *God* and the glories of the Gospel, and not most importunately desire them. For every thing is desired according to our belief of its excellency and possibility.

2. To do nothing for vain glory, but wholly for the interests of Religion, and these Articles we believe:

[z] Dial. adver. Lucif.

valuing not at all the rumours of men, but the praise of *God*, to whom by faith we have given up all our intellectual faculties.

3. To be content with *God* for our Judge, for our Patron, for our Lord, for our friend; desiring *God* to be all in all to us, as we are in our understanding and affections wholly His.

Add to these;

4. To be a stranger upon earth in our affections, and to have all our thoughts and principal desires fixed upon the matters of Faith, the things of Heaven. For, if a man were adopted heir to *Cæsar*, he would (if he believed it real and effective) despise the present, and wholly be at Court in his Father's eye; and his desires would out-run his swiftest speed, and all his thoughts would spend themselves in creating *ideas* and little fantastic images of his future condition. Now God hath made us Heirs of His Kingdom, and Co-heirs with *Jesus:* if we believed this, we would think and affect and study accordingly. But he that rejoices in gain, and his heart dwells in the world, and is espoused to a fair estate, and transported with a light momentary joy, and is afflicted with losses, and amazed with temporal persecutions, and esteems disgrace or poverty in a good cause to be intolerable; this man either hath no inheritance in Heaven, or believes none; and believes not that he is adopted to be the Son of God, the Heir of eternal Glory.

5. S. *James's* sign is the best: "*Shew me thy faith by thy works*[a]." Faith makes the Merchant diligent

[a] Jam. ii. 18, marginal reading.

and venturous, and that makes him rich. *Ferdinando* of *Arragon* believed the story told him by *Columbus*, and therefore he furnished him with ships, and got the *West Indies* by his Faith in the undertaker. But *Henry* the Seventh of *England* believed him not, and therefore trusted him not with shipping, and lost all the purchase of that Faith. It is told us by Christ, "*He that forgives, shall be forgiven*[b]:" if we believe this, it is certain we shall forgive our enemies; for none of us all but need and desire to be forgiven. No man can possibly despise or refuse to desire such excellent glories as are revealed to them that are servants of Christ; and yet we do nothing that is commanded us as a condition to obtain them. No man could work a day's labour without faith: but because he believes he shall have his wages at the day's or week's end, he does his duty. But he only believes, who does that thing which other men in the like cases do when they do believe. He that believes money gotten with danger is better than poverty with safety, will venture for it in unknown lands or seas; and so will he that believes it better to get Heaven with labour, than to go to Hell with pleasure.

6. *He that believes does not make haste*[c]; but waits patiently till the times of refreshment come, and dares trust God for the morrow, and is no more solicitous for the next year, than he is for that which is past: and it is certain, that man wants Faith, who dares be more confident of being supplied when he hath money in his purse, than when he hath it only in bills of exchange from God; or that relies more upon his own industry than upon God's providence,

[b] Luke vi. 37. [c] Isa. xxviii. 16.

when his own industry fails him. If you dare trust to God when the case to human reason seems impossible, and trust to God then also out of choice, not because you have nothing else to trust to, but because He is the only support of a just confidence; then you give a good testimony of your Faith.

7. True Faith is confident, and will venture all the world upon the strength of its persuasion. Will you lay your life on it, your estate, your reputation, that the doctrine of *JESUS CHRIST* is true in every Article? Then you have true faith. But he that fears men more than *God*, believes men more than he believes in *God*.

8. Faith, if it be true, living, and justifying, cannot be separated from a good life: it works miracles, makes a drunkard become sober, a lascivious person become chaste, a covetous man become liberal; *it overcomes the world*[d]; *it works righteousness*[e]; and makes us diligently to do, and cheerfully to suffer, whatsoever *God* hath placed in our way to Heaven.

The Means and Instruments to obtain Faith are,

1. An humble, willing, and docile mind, or desire to be instructed in the way of *God*: for persuasion enters like a sun-beam, gently, and without violence: and open but the window, and draw the curtain, and the Sun of Righteousness will enlighten your darkness.

2. Remove all prejudice and love to every thing which may be contradicted by Faith. *How can ye believe* (said Christ) *that receive praise one of another*[f]? An unchaste man cannot easily be brought to believe that without purity he shall never see *God*. He that

[d] 1 John v. 4. [e] Heb. xi. 33. [f] John v. 44.

loves riches, can hardly believe the doctrine of poverty and renunciation of the world: and Alms and Martyrdom and the doctrine of the Cross is folly to him that loves his ease and pleasures. He that hath within him any principle contrary to the doctrines of Faith, cannot easily become a Disciple.

3. Prayer, which is instrumental to every thing hath a particular promise in this thing. *He that lacks wisdom let him ask it of God*[g]: and *if you give good things to your children, how much more shall your Heavenly Father give His Spirit to them that ask Him*[h]?

4. The consideration of the Divine omnipotence and infinite wisdom, and our own ignorance, are great instruments of curing all doubting and silencing the murmurs of infidelity[i].

5. Avoid all curiosity of enquiry into particulars and circumstances and mysteries: for true faith is full of ingenuity and hearty simplicity, free from suspicion, wise and confident, trusting upon generals, without watching and prying into unnecessary or indiscernible particulars. No man carries his bed into his field, to watch how his corn grows, but believes upon the general order of Providence and Nature; and at Harvest finds himself not deceived.

6. In time of temptation be not busy to dispute, but rely upon the Conclusion, and throw yourself upon God, and contend not with Him but in prayer, and in the presence and with the help of a prudent untempted Guide: and be sure to esteem all changes of belief which offer themselves in the time of your

[g] Jam. i. 5. [h] Luke xi 13.

[i] In rebus miris summa credendi ratio est omnipotentia Creatoris. S. Aug.

greatest weakness (contrary to the persuasions of your best understanding) to be temptations, and reject them accordingly.

7. It is a prudent course that in our health and best advantages we lay up particular arguments and instruments of persuasion and confidence, to be brought forth and used in the great day of expense; and that especially, in such things in which we use to be most tempted, and in which we are least confident, and which are most necessary, and which commonly the Devil uses to assault us withal in the days of our visitation.

8. The wisdom of the Church of God is very remarkable in appointing Festivals, or Holy-days, whose Solemnity and Offices have no other special business but to record the Article of the day; such as *Trinity Sunday*, *Ascension*, *Easter*, *Christmas-day;* and to those persons who can only believe, not prove or dispute, there is no better instrument to cause the remembrance and plain notion, and to endear the affection and hearty assent to the Article, than the proclaiming and recommending it by the festivity and joy of a Holy-day.

SECT. II.

OF THE HOPE OF A CHRISTIAN.

Faith differs from Hope in the extension of its object, and in the intension of degree. *S. Austin*[k] thus accounts their differences. Faith is of all things revealed; good and bad, rewards and punishments; of things past, present, and to come; of things that

[k] Enchirid. c. 8.

concern us, and of things that concern us not: but Hope hath for its object things only that are good and fit to be hoped for, future, and concerning ourselves: and because these things are offered to us upon conditions of which we may so fail as we may change our will, therefore our certainty is less than the adherences of Faith; which (because Faith relies only upon one proposition, that is, the truth of the Word of God) cannot be made uncertain in themselves, though the object of our Hope may become uncertain to us, and to our possession. For it is infallibly certain, that there is Heaven for all the godly, and for me amongst them all if I do my duty. But that I shall enter into Heaven, is the object of my Hope, not of my Faith; and is so sure, as it is certain I shall persevere in the ways of God.

The acts of Hope are;

1. To rely upon God with a confident expectation of His promises; ever esteeming that every promise of God is a magazine of all that grace and relief which we can need in that instance for which the promise is made. *Every degree of Hope is a degree of Confidence.*

2. To esteem all the danger of an action, and the possibilities of miscarriage, and every cross accident that can intervene, to be no defect on God's part, but either a mercy on His part, or a fault on ours: for then we shall be sure to trust in God when we see Him to be our confidence, and ourselves the cause of all mischances. *The hope of a Christian is Prudent and religious.*

3. To rejoice in the midst of a misfortune or seem-

ing sadness; knowing that this may work for good, and will, if we be not wanting to our Souls. This is a direct act of Hope; to look through the cloud, and look for a beam of the light from God: and this is called in Scripture, *Rejoicing in tribulation*[l], when *the God of Hope fills us with all joy in believing*[m]. *Every degree of Hope brings a degree of Joy.*

4. To desire, to pray, and to long for the great object of our Hope, the mighty price of our high calling; and to desire the other things of this life as they are promised; that is, so far as they are made necessary and useful to us, in order to God's glory and the great end of Souls. *Hope* and *Fasting* are said to be the two wings of *Prayer*. Fasting is but as the wing of a Bird; but Hope is like the wing of an Angel soaring up to Heaven, and bears our prayers to the throne of Grace. Without Hope it is impossible to pray: but Hope makes our prayers reasonable, passionate, and religious; for it relies upon God's promise, or experience, or providence, and story. *Prayer is always in proportion to our Hope zealous and affectionate.*

5. Perseverance is the perfection of the duty of Hope, and its last act: and so long as our hope continues, so long we go on in duty and diligence: but he that is to raise a castle in an hour, sits down and does nothing towards it: and *Herod* the sophister left off to teach his son, when he saw that 24 Pages appointed to wait on him, and called by the several letters of the alphabet, could never make him to understand his letters perfectly.

[l] Rom. v. 3; 2 Cor. vii. 4. [m] Rom. xv. 13.

Rules to govern our Hope.

1. *Let your Hope be moderate;* proportioned to your state, person, and condition, whether it be for gifts or graces, or temporal favours. It is an ambitious hope for persons whose diligence is like them that are least in the kingdom of Heaven, to believe themselves endeared to God as the greatest Saints, or that they shall have a throne equal to S. *Paul*, or the blessed Virgin *Mary*. A stammerer cannot with moderation hope for the gift of tongues; or a peasant to become learned as *Origen:* or if a beggar desires or hopes to become a king, or asks for a thousand pound a year, we call him impudent; not passionate, much less reasonable. Hope that God will crown your endeavours with equal measures of that reward which He indeed freely gives, but yet gives according to our proportions. Hope for good success according to, or not much beyond, the efficacy of the causes and the instrument: and let the husbandman hope for a good harvest; not for a rich kingdom, or a victorious army.

2. *Let your Hope be well founded*, relying upon just confidences; that is, upon *God* according to His revelations and promises. For it is possible for a man to have a vain hope upon *God:* and in matters of Religion it is presumption to hope that *God's* mercies will be poured forth upon lazy persons that do nothing towards holy and strict walking, nothing (I say) but trust and long for an event besides and against all disposition of the means. Every false principle in Religion is a reed of *Egypt*, false and dangerous. *Rely not in temporal things upon un-

certain prophecies and astrology, not upon our own wit or industry, not upon gold or friends, not upon armies and princes; expect not health from physicians that cannot cure their own breath, much less their mortality: use all lawful instruments, but expect nothing from them above their natural or ordinary efficacy; and, in the use of them, from God expect a blessing. A hope that is easy and credulous, is an arm of flesh[n]; an ill supporter without a bone.

3. *Let your Hope be without vanity*, or garishness of spirit; but sober, grave, and silent; fixed in the heart, not borne upon the lip; apt to support our spirits within, but not to provoke envy abroad.

4. *Let your Hope be of things possible, safe, and useful.* He that hopes for an opportunity of acting his revenge, or lust, or rapine; watches to do himself a mischief. All evils of ourselves or brethren are objects of our fear, not hope: and when it is truly understood, things useless and unsafe can no more be wished for, than things impossible can be obtained.

5. *Let your Hope be patient*, without tediousness of spirit, or hastiness of prefixing time. Make no limits or prescriptions to God, but let your prayers and endeavours go on still with a constant attendance on the periods of God's providence. The men of *Bethulia* resolved to wait upon God but five days longer: but deliverance stayed seven days, and yet came at last[o]. And take not every accident for an argument of despair: but go on still in hoping; and begin again to work, if any ill accident have interrupted you.

[n] Jer. xvii. 5. [o] Judith vii. 30; viii. 15; xiii. 11.

Means of Hope, and remedies against Despair.

The means to cure despair, and to continue or increase Hope, are partly by consideration, partly by exercise.

1. Apply your mind to the cure of all the proper causes of Despair: and they are, weakness of Spirit, or violence of Passion. He that greedily covets, is impatient of delay, and desperate in contrary accidents; and he that is little of heart, is also little of hope, and apt to sorrow and suspicion [p].

2. Despise the things of the World, and be indifferent to all changes and events of providence: and, for the things of God, the promises are certain to be performed in kind; and where there is less variety of chance, there is less possibility of being mocked: but he that creates to himself thousands of little hopes, uncertain in the promise, fallible in the event, and depending upon ten thousand circumstances, (as are all the things of this world); shall often fail in his expectations, and be used to arguments of distrust in such hopes.

3. So long as your hopes are regular and reasonable, though in temporal affairs, (such as are, deliverance from enemies, escaping a storm or shipwreck, recovery from a sickness, ability to pay your debts, &c.) remember, that there are some things ordinary, and some things extraordinary, to prevent Despair. In *ordinary*, remember, 1. that the very hoping in God is an endearment of Him, and a means to obtain the blessing, "*I will deliver him because he hath put his trust in Me* [q]." 2. There are in *God* all those glorious attributes and

[p] μικρόψυχοι μακρόλυποι.

[q] Ps. xci. 14.

excellences, which in the nature of things can possibly create or confirm Hope. *God* is 1. Strong, 2 Wise, 3. True, and 4. Loving. There cannot be added another capacity to create a confidence: for upon these premises we cannot fail of receiving what is fit for us. 3. *God* hath obliged Himself by promise, that we shall have the good of every thing we desire: for even losses and denials shall *work for the good of them that fear God*[r]. And if we will trust the Truth of *God* for performance of the general, we may well trust His Wisdom to choose for us the particular. * But the *extraordinaries* of *God* are apt to supply the defect of all natural and human possibilities. 1. *God* hath in many instances given extraordinary virtue to the active causes and instruments: to a jaw-bone to kill a multitude[s]; to 300 men, to destroy a great army[t]: to *Jonathan* and his Armour-bearer, to rout a whole Garrison[u]. 2. He hath given excellent sufferance and vigorousness to the sufferers: arming them with strange courage, heroical fortitude, invincible resolution, and glorious patience: and thus He lays no more upon us than we are able to bear; for when He increases our sufferings, He lessens them by increasing our patience. 3. His providence is extra-regular, and produces strange things beyond common rules: and He that led *Israel* through a sea, and made a rock pour forth waters and the Heavens to give them bread and flesh, and whole armies to be destroyed with fantastic noises[x], and the fortune of all *France* to be recovered and entirely revolved by the arms and conduct of a Girl[y] against the torrent of the *English* fortune and chivalry; can

[r] Rom. viii. 28. [s] Judg. xv. 15. [t] Judg. vii. [u] 1 Sam. xiv.
[x] 2 Kings vii. 6; xix. 7. [y] Joan of Arc, A.D. 1429.—Ed.

do what He please, and still retains the same affections to His people, and the same providence over mankind, as ever. And it is impossible for that man to despair, who remembers that *his helper is Omnipotent*, and can do what He please[z]. Let us rest there awhile; He can if He please: and He is *infinitely loving*, willing enough: and He is *infinitely wise;* choosing better for us, than we can do for ourselves. This in all ages and chances hath supported the afflicted people of *God*, and carried them on dry ground through a Red Sea. *God* invites and cherishes the hopes of men by all the variety of His Providence.

4. If your case be brought to the last extremity, and that you are at the pit's brink, even the very margin of the grave, yet then despair not: at least put it off a little longer: and remember, that whatsoever final accident takes away all Hope from you, if you stay a little longer, and in the mean while bear it sweetly, it will also take away all Despair too. For when you enter into the regions of death, you rest from all your labours and your fears.

5. Let them who are tempted to despair of their salvation, consider how much Christ suffered to redeem us from sin and its eternal punishment: and he that considers this, must needs believe that the desires which God had to save us were not less than infinite, and therefore not easily to be satisfied without it.

6. Let no man despair of God's mercies to forgive him, unless he be sure that his sins are greater than God's mercies. If they be not, we have much reason to hope that the stronger ingredient will prevail, so long as we are in the time and state of repentance, and

[z] Heb. ii. 18.

within the possibilities and latitude of the Covenant; and as long as any promise can but reflect upon him with an oblique beam of comfort. Possibly the man may err in his judgment of circumstances, and therefore let him fear: but because it is not certain he is mistaken, let him not despair.

7. Consider, that God, who knows all the events of men and what their final condition shall be, who shall be saved, and who will perish; yet He treateth them as His own, calls them to be His own, offers fair conditions as to His own; gives them blessings, arguments of mercy, and instances of fear, to call them off from death, and to call them home to life; and in all this shews no despair of happiness to them: and therefore much less should any man despair for himself, since he never was able to read the scrolls of the eternal predestination.

8. Remember, that despair belongs only to passionate fools or villains, (such as were *Achitophel*[a] and *Judas*,) or else to devils and damned persons: and, as the hope of salvation is a good disposition towards it; so is Despair a certain consignation to eternal ruin. A man may be damned for despairing to be saved. Despair is the proper passion of damnation. *God hath placed truth and felicity in Heaven; curiosity and repentance upon Earth; but misery and despair are the portions of Hell*[b].

9. Gather together into your spirit and its treasure-house (the memory), not only all the promises of God, but also the remembrances of experience, and the former senses of the Divine favours; that from thence you may argue from times past to the present, and

[a] 2 Sam. xvi. 31; xvii. 23. [b] V. Bede.

enlarge to the future and to greater blessings. For although the conjectures and expectations of Hope are not like the conclusions of Faith, yet they are a helmet against the scorchings of Despair in temporal things, and an anchor of the Soul sure and stedfast against the fluctuations of the spirit in matters of the Soul. S. *Bernard* reckons divers principles of Hope, by enumerating the instances of the Divine Mercy; and we may by them reduce this rule to practice in the following manner. 1. God hath preserved me from many sins: His mercies are infinite: I hope He will still preserve me from more and for ever. *2. I have sinned, and God smote me not: His mercies are still over the penitent: I hope He will deliver me from all the evils I have deserved. He hath forgiven me many sins of malice, and therefore surely He will pity my infirmities. *3. God visited my heart and changed it: He loves the work of His own hands, and so my heart is now become: I hope He will love this too. *4. When I repented, He received me graciously; and therefore I hope, if I do my endeavour, He will totally forgive me. *5. He helped my slow and beginning endeavours; and therefore I hope He will lead me to perfection. *6. When He had given me something first, then He gave me more: I hope therefore He will keep me from falling, and give me the grace of perseverance. *7. He hath chosen me to be a Disciple of Christ's institution; He hath elected me to His Kingdom of grace; and therefore I hope also to the Kingdom of His glory. *8. He died for me when I was His enemy; and therefore I hope He will save me when He hath reconciled me to Him, and is become my friend. *9. *God hath given us His Son; how*

should not He with Him give us all things else[c]*?* All *these* S. *Bernard* reduces to these three Heads, as the instruments of all our hopes: 1. The charity of *God* adopting us, 2. The truth of His promises, 3. The power of His performance: which if any truly weighs, no infirmity or accident can break his hopes into undiscernible fragments, but some good planks will remain after the greatest storm and shipwreck. This was S. *Paul's* instrument: *Experience begets hope, and hope maketh not ashamed*[d].

10. Do thou take care only of thy duty, of the means and proper instruments of thy purpose, and leave the end to *God:* lay that up with Him, and He will take care of all that is entrusted to Him: and this being an act of confidence in God, is also a means of security to thee.

11. By special arts of spiritual prudence and arguments, secure the confident belief of the Resurrection, and thou canst not but hope for everything else which you may reasonably expect, or lawfully desire, upon the stock of the Divine mercies and promises.

12. If a despair seizes you in a particular temporal instance, let it not defile thy spirit with impure mixture, or mingle in spiritual considerations; but rather let it make thee fortify thy Soul in matters of Religion; that, by being thrown out of your earthly dwelling and confidence, you may retire into the strength of grace, and hope the more strongly in that, by how much you are the more defeated in this; that despair of a fortune or a success may become the necessity of all virtue.

[c] Rom. viii. 32. [d] Rom. v. 4, 5.

SECT. III.

OF CHARITY, OR THE LOVE OF GOD.

Love is the greatest thing that God can give us; for Himself is Love: and it is the greatest thing we can give to God; for it will also give ourselves, and carry with it all that is ours. The Apostle calls it the band of perfection[e]; it is *the Old*, and it is *the New*, and it is *the Great Commandment*, and it is all the Commandments, for it *is the fulfilling of the Law*[f]. It does the work of all other graces, without any instrument but its own immediate virtue. For as the love to sin makes a man sin against all his own Reason, and all the discourses of wisdom, and all the advices of his friends, and without temptation, and without opportunity; so does the love of God: it makes a man chaste without the laborious arts of fasting and exterior disciplines, temperate in the midst of feasts, and is active enough to choose it without any intermedial appetites, and reaches at Glory through the very heart of Grace, without any other arms but those of Love. It is a grace that loves God for Himself, and our Neighbours for God. The consideration of God's goodness and bounty, the experience of those profitable and excellent emanations from Him, may be, and most commonly are, the first motive of our Love: but when we are once entered, and have tasted the goodness of God, we love the spring for its own excellency; passing from passion to reason, from thanking to adoring, from sense to spirit, from considering ourselves to an union with God: and this is the image and little

[e] Col. iii. 14. [f] Matth. xxii. 37—40; Rom. xiii. 8.

representation of Heaven; it is beatitude in picture, or rather the infancy and beginnings of glory.

We need no incentives by way of special enumeration to move us to the love of God; for we cannot love any thing for any reason real or imaginary, but that excellence is infinitely more eminent in God. There can but two things create Love; *Perfection* and *Usefulness:* to which answer on our part, 1. *Admiration*, and 2. *Desire;* and both these are centred in Love. *For the entertainment of the first*, there is in God an infinite nature, Immensity or vastness without extension or limit, Immutability, Eternity, Omnipotence, Omniscience, Holiness, Dominion, Providence, Bounty, Mercy, Justice, Perfection in Himself, and the End to which all things and all actions must be directed, and will at last arrive. The consideration of which may be heightened, if we consider our distance from all these glories; Our smallness and limited nature, our nothing, our inconstancy, our age like a span, our weakness and ignorance, our poverty, our inadvertency and inconsideration, our disabilities and disaffections to do good, our harsh natures and unmerciful inclinations, our universal iniquity, and our necessities and dependencies, not only on God originally and essentially, but even our need of the meanest of God's creatures, and our being obnoxious to the weakest and most contemptible. But *for the entertainment of the second*, we may consider that in Him is a torrent of pleasure for the voluptuous, He is the fountain of honour for the ambitious, an inexhaustible treasure for the covetous. Our vices are in love with fantastic pleasures and images of perfection, which are truly and really to be found no where but in *God*.

And therefore our virtues have such proper objects, that it is but reasonable they should all turn into Love: for certain it is that this Love will turn all into virtue. For in the scrutinies for righteousness and judgment, *When it is enquired, whether such a person be a good man or no; the meaning is not, What does he believe? or what does he hope? but what he loves*[g].

The acts of Love to God are,

1. Love does all things which may please the beloved person; it performs all his commandments: and this is one of the greatest instances and arguments of our love that God requires of us, "This is Love, that we keep His commandments[h]." *Love is obedient.*

2. It does all the intimations and secret significations of his pleasure whom we love; and this is an argument of a great degree of it. The first instance is it, that makes the love accepted: but this gives a greatness and singularity to it. The first is the least, and less than it cannot do our duty: but without this second we cannot come to perfection. *Great Love is also pliant and inquisitive* in the instances of its expression.

3. Love gives away all things, that so he may advance the interest of the beloved person: it relieves all that he would have relieved, and spends itself in such real significations as it is enabled withal. He never loved God, that will quit any thing of his Religion to save his money. *Love is always liberal and communicative.*

4. It suffers all things that are imposed by its be-

[g] S. Aug., l. ii. Confes. c. 6.

[h] 1 John v. 3.

loved, or that can happen for his sake, or that intervene in his service, cheerfully, sweetly, willingly; expecting that God should turn them into good, and instruments of felicity. *Charity hopeth all things, endureth all things*[1]. *Love is patient* and content with any thing, so it be together with its beloved.

5. Love is also impatient of any thing that may displease the beloved person; hating all sin as the enemy of its friend; for love contracts all the same relations, and marries the same friendships and the same hatreds; and all affection to a sin is perfectly inconsistent with the Love of God. Love is not divided between *God* and *God's* enemy: we must love *God* with all our heart; that is, give Him a whole and undivided affection, having love for nothing else but such things which He allows, and which He commands or loves Himself.

6. *Love endeavours for ever to be present*, to converse with, to enjoy, to be united with, its object: loves to be talking of him, reciting his praises, telling his stories, repeating his words, imitating his gestures, transcribing his copy in every thing; and every degree of union and every degree of likeness is a degree of love; and it can endure any thing but the displeasure and the absence of its beloved. For we are not to use *God* and *Religion* as men use perfumes; with which they are delighted when they have them, but can very well be without them. True Charity is restless till it enjoys *God* in such instances in which it wants Him: it is like hunger and thirst; it must be fed, or it cannot be answered: and nothing can supply the presence, or make recompense for the absence, of *God*, or

[1] 1 Cor. xiii. 7.

of the effects of His favour. and the light of His countenance.

7. *True Love in all accidents looks upon the beloved person*, and observes his countenance, and how he approves or disapproves it, and accordingly looks sad or cheerful. He that loves *God*, is not displeased at those accidents which *God* chooses, nor murmurs at those changes which He makes in His family; nor envies at those gifts He bestows; but chooses as He likes, and is ruled by His judgment, and is perfectly of His persuasion; loving to learn where *God* is the Teacher, and being content to be ignorant or silent where He is not pleased to open Himself.

8. *Love is curious of little things*, of circumstances and measures, and little accidents; not allowing to itself any infirmity, which it strives not to master; aiming at what it cannot yet reach; desiring to be of an angelical purity, and of a perfect innocence, and a Seraphical fervour; and fears every image of offence: is as much afflicted at an idle word, as some at an act of adultery; and will not allow to itself so much anger as will disturb a child, nor endure the impurity of a dream. And this is the curiosity and niceness of divine Love; this is *the fear of God*, and is the daughter and production of Love.

The Measures and Rules of Divine Love.

But because this passion is pure as the brightest and smoothest mirror, and therefore is apt to be sullied with every impurer breath; we must be careful that our love to *God* be governed by these measures.

1. That our Love be sweet, even, and full of tranquillity; having in it no violences or transportations;

but going on in a course of holy actions, and duties which are proportionable to our condition and present state: not to satisfy all the desire, but all the probabilities and measures of our strength. A new beginner in Religion hath passionate and violent desires; but they must not be the measure of his actions: But he must consider his strength, his late sickness and state of death, the proper temptations of his condition, and stand at first upon his defence; not go to storm a strong fort, or attack a potent enemy, or do heroical actions, and fitter for giants in Religion. Indiscreet violences and untimely forwardness are the rocks of Religion, against which tender spirits often suffer shipwreck.

2. Let our Love be prudent and without illusion: that is, that it express itself in such instances which God hath chosen, or which we choose ourselves by proportion to His rules and measures. Love turns into doting, when Religion turns into Superstition. No degree of Love can be imprudent, but the expressions may: we cannot love God too much, but we may proclaim it in undecent manners.

3. Let our love be firm, constant, and inseparable; not coming and returning like the tide, but descending like a never-failing river, ever running into the Ocean of Divine excellency, passing on in the channels of duty and a constant obedience, and never ceasing to be what it is, till it comes to be what it desires to be; still being a river, till it be turned into sea and vastness, even the immensity of a blessed Eternity.

Although the consideration of the Divine excellencies and mercies be infinitely sufficient to produce in us love to God, (who is invisible, and yet not dis-

tant from us, but we feel Him in His blessings, He dwells in our hearts by faith, we feed on Him in the Sacrament, and are made all one with Him in the incarnation and glorifications of *Jesus*); yet that we may the better enkindle and increase our love to God, the following advices are not useless.

Helps to increase our Love to God, by way of Exercise.

1. Cut off all earthly and sensual loves; for they pollute and unhallow the pure and Spiritual love. Every degree of inordinate affection to the things of this world, and every act of love to a sin, is a perfect enemy to the love of God: and it is a great shame to take any part of our affection from the eternal God, to bestow it upon His creature in defiance of the Creator; or to give it to the Devil, our open enemy, in disparagement of Him who is the fountain of all excellencies and Celestial amities.

2. Lay fetters and restraints upon the imaginative and fantastic part; because our fancy, being an imperfect and higher faculty, is usually pleased with the entertainment of shadows and gauds: and, because the things of the world fill it with such beauties and fantastic imagery, the fancy presents such objects as amiable to the affections and elective power. Persons of fancy, such as are women and children, have always the most violent loves: but therefore, if we be careful with what representments we fill our fancy, we may the sooner rectify our loves. To this purpose, it is good that we transplant the instruments of fancy into Religion: and for this reason music was brought into Churches, and ornaments, and perfumes, and comely garments, and solemnities, and decent ceremo-

nies; that the busy and less discerning fancy, being bribed with its proper objects, may be instrumental to a more Celestial and Spiritual love.

3. Remove solicitude or worldly cares, and multitudes of secular businesses: for if these take up the intention and actual application of our thoughts and our employments, they will also possess our passions; which, if they be filled with one object, though ignoble, cannot attend another, though more excellent. We always contract a friendship and relation with those with whom we converse: our very Country is dear to us for our being in it; and the neighbours of the same village, and those that buy and sell with us, have seized upon some portions of our love: and therefore, if we dwell in the affairs of the World, we shall also grow in love with them; and all our love or all our hatred, all our hopes or all our fears, which the eternal God would willingly secure to Himself, and esteem amongst His treasures and precious things, shall be spent upon trifles and vanities.

4. Do not only choose the things of God, but secure your inclinations and aptnesses for God and for Religion. For it will be a hard thing for a man to do such a personal violence to his first desires, as to choose whatsoever he hath no mind to. A man will many times satisfy the importunity and daily solicitations of his first longings: and therefore there is nothing can secure our loves to God, but stopping the natural fountains, and making Religion to grow near the first desires of the Soul.

5. Converse with God by frequent prayer. In particular, desire that your desires may be right, and love to have your affections regular and holy. To which

purpose, make very frequent addresses to God by ejaculations and communions, and an assiduous daily devotion: discover to Him all your wants, complain to Him of all your affronts; do as *Hezekiah* did, lay your misfortunes and your ill news before Him, *spread them before the Lord*[k]; call to Him for health, run to Him for counsel, beg of Him for pardon: and it is as natural to love Him to whom we make such addresses, and of whom we have such dependencies, as it is for children to love their parents.

6. Consider the immensity and vastness of the Divine Love to us, expressed in all the emanations of His Providence; 1. *In His Creation*, 2. *In His Conservation of us.* For it is not my Prince, or my patron, or my friend, that supports me, or relieves my needs; but God, who made the corn that my friend sends me; who created the Grapes, and supported him who hath as many dependencies, and as many natural necessities, and as perfect disabilities as myself. God indeed made him the instrument of His providence to me, as He hath made his own land or his own cattle to him: with this only difference; that God by his ministration to me intends to do him a favour and a reward, which to natural instruments He does not. 3. *In giving His Son*, 4. *In forgiving our sins*, 5. *In adopting us to glory;* and ten thousand times ten thousand little accidents and instances happening in the doing every of these: and it is not possible but for so great love we should give love again; for *God*, we should give *Man;* for felicity, we should part with our misery. Nay, so great is the love of the holy *Jesus*, God incarnate, that He would leave all His triumphant glories,

[k] 2 Kings xix. 14.

and die once more for Man, if it were necessary for procuring felicity to him.

In the use of these instruments Love will grow in several knots and steps, like the sugar-canes in *India*, according to a thousand varieties in the person loving; and it will be great or less in several persons; and in the same, according to his growth in Christianity. But, in general discoursing, there are but two states of Love; and those are, *Labour of love*, and the *Zeal of love:* the first is duty, the second is perfection.

The two states of Love to God.

1. The least love that is, must be *obedient, pure, simple*, and *communicative:* that is, it must exclude all affection to sin, and all inordinate affection to the world; and must be expressive, according to our power, in the instances of duty; and must be loved for love's sake: and of this love Martyrdom is the highest instance; that is, a readiness of mind rather to *suffer* any evil than to *do* any. Of this our blessed Saviour affirmed, *That no man had greater love than this*[1]: that is, this is the highest point of duty, the greatest love that God requires of Man. And yet he that is the most imperfect, must have this love also in preparation of mind; and must differ from another in nothing, except in the degrees of promptness and alacrity. And in this sense, he that loves God truly, (though but with a beginning and tender love,) yet he loves God with all his heart; that is, with that degree of love which is the highest point of duty, and of God's charge upon us; and he that loves God with all his heart, may yet increase *with the increase of God:* just

[1] John xv. 13.

as there are degrees of love to God among the Saints, and yet each of them love Him with all their powers and capacities.

2. But the greater state of love is the *zeal of love;* which runs out into excrescences and suckers, like a fruitful and pleasant tree, or bursting into gums, and producing fruits, not of a monstrous, but of an extraordinary and heroical greatness. Concerning which these cautions are to be observed.

Cautions and Rules concerning Zeal.

1. If Zeal be in the beginnings of our spiritual birth, or be short, sudden, and transient[m]; or be a consequent of a man's natural temper; or come upon any cause but after a long growth of a temperate and well-regulated love; it is to be suspected for passion and frowardness, rather than the vertical point of love.

2. That zeal only is good, which in a fervent love hath temperate expressions. For let the affection boil as high as it can, yet if it boil over into irregular and strange actions, it will *have but few*, but *will need many excuses*. *Elijah* was zealous for the Lord of Hosts; and yet he was so transported with it, that he could not receive answer from God, till by music he was recomposed and tamed[n]: and *Moses* broke both the Tables of the Law by being passionately zealous against them that brake the first[o].

3. Zeal must spend its greatest heat principally in those things that concern ourselves; but with great care and restraint in those that concern others.

4. Remember, that Zeal, being an excrescence of

[m] Gal. iv. 18. [n] 1 Kings xix. 9—15. [o] Exod. xxxii. 19.

Divine Love, must in no sense contradict any action of Love. Love to God includes Love to our Neighbour; and therefore no pretence of zeal for God's glory must make us uncharitable to our brother[p]; for that is just so pleasing to God, as hatred is an act of Love.

5. That zeal that concerns others, can spend itself in nothing but arts and actions and charitable instruments for their good: and when it concerns the good of many that one should suffer, it must be done by persons of a competent authority, and in great necessity, in seldom instances, according to the Law of God or Man; but never by private right, or for trifling accidents, or in mistaken propositions. The Zealots in the Old Law had authority to transfix and stab some certain persons: but God gave them warrant; it was in the case of Idolatry[q], or such notorious huge crimes[r], the danger of which was insupportable, and the cognizance of which was infallible: and yet that warrant expired with the Synagogue.

6. Zeal in the instances of our own duty and personal deportment is more safe than in matters of counsel, and actions besides our just duty, and tending towards perfection. Though in these instances there is not a direct sin, even where the zeal is less wary, yet there is much trouble and some danger: (as if it be spent in the too-forward vows of Chastity, and restraints of natural and innocent liberties).

7. Zeal may be let loose in the instances of internal, personal, and spiritual actions, that are matters of direct duty; as in prayers, and acts of adoration,

[p] Phil. iii. 6; 1 Tim. i. 13. [q] Deut. xiii. 6—9.
[r] Numb. xxv. 7—11; xxxv. 10, 27.

and thanksgiving, and frequent addresses: provided that no indirect act pass upon them to defile them; such as complacency, and opinions of sanctity, censuring others, scruples and opinions of necessity, unnecessary fears, superstitious numberings of times and hours: but let the zeal be as forward as it will, as devout as it will, as Seraphical as it will, in the direct address and intercourse with God, there is no danger, no transgression. Do all the parts of your duty as earnestly as if the salvation of all the world, and the whole glory of God, and the confusion of all Devils, and all that you hope or desire, did depend upon every one action.

8. Let Zeal be seated in the will and choice, and regulated with prudence and a sober understanding[s], not in the fancies and affections; for *these* will make it full of noise and empty of profit, but *that* will make it deep and smooth, material and devout.

The sum is this: that Zeal is not a direct duty, no where commanded for itself; and is nothing but a forwardness and circumstance of another duty[t]: and therefore is then only acceptable, when it advances the Love of God and our Neighbours, whose circumstance it is. That Zeal is only safe, only acceptable, which increases Charity directly: and because love to our Neighbour and obedience to God are the two great portions of charity, we must never account our Zeal to be good, but as it advances both these, if it be in a matter that relates to both; or severally, if it relates severally. S. *Paul's* Zeal was expressed in preaching without any offerings or stipend, in travelling, in spending and being spent for his flock, in

[s] Rom. x. 2. [t] Tit. ii. 14; Rev. iii. 15, 16.

suffering, in being willing to be accursed for love of the people of God and his countrymen. Let our Zeal be as great as his was, so it be in affections to others, but not at all in angers against them: In the first there is no danger; in the second there is no safety. In brief, let your Zeal (if it must be expressed in anger) be always more severe against thyself than against others[u].

¶ The other part of Love to God is Love to our Neighbour, for which I have reserved the Paragraph of Alms.

Of the external actions of Religion.

Religion teaches us to present to God our bodies as well as our Souls; for God is the Lord of both: and if the body serves the Soul in actions natural and civil and intellectual, it must not be eased in the only offices of Religion, unless the body shall expect no portion of the rewards of Religion, such as are resurrection, re-union, and glorification. *Our bodies* are to God *a living sacrifice:* and to *present them to God* is *holy and acceptable*[x].

The actions of the body, as it serves to Religion, and as it is distinguished from Sobriety and Justice, either relate to the Word of God, or to Prayer, or to Repentance; and make these kinds of external actions of Religion: 1. Reading and hearing the Word of God; 2. Fasting and corporal austerities, called by S. *Paul*, *bodily exercise*[y]; 3. Feasting, or keeping days of public joy and thanksgiving.

[u] 2 Cor. vii. 11. [x] Rom. xii. 1. [y] 1 Tim. iv. 8, marginal reading.

SECT. IV.

OF READING OR HEARING THE WORD OF GOD.

Reading and Hearing the Word of God are but the several circumstances of the same duty; instrumental especially to Faith, but consequently to all other graces of the Spirit. It is all one to us whether by the eye or by the ear the Spirit conveys His precepts to us. If we hear S. *Paul* saying to us, that "*Whoremongers and Adulterers God will judge*[z]," or read it in one of his Epistles; in either of them we are equally and sufficiently instructed. The Scriptures read are the same thing to us which the same doctrine was when it was preached by the Disciples of our blessed Lord; and we are to learn of either with the same dispositions. There are many that cannot read the Word, and they must take it in by the ear; and they that can read, find the same Word of God by the eye. It is necessary that all men learn it in some way or other, and it is sufficient in order to their practice that they learn it any way. *The Word of God* is all those Commandments and Revelations, those promises and threatenings, the stories and sermons recorded in the Bible: nothing else is the *Word of God*, that we know of by any certain instrument. To good books and spiritual discourses, the sermons or Homilies written or spoken by men, are but *the Word of men*, or rather explications of, and exhortations according to, the *Word of God:* but of themselves they are not the *Word of God.* In a sermon, the text only is in a proper sense to be called *God's*

[z] Heb. xiii. 4.

word: and yet good sermons are of great use and convenience for the advantages of Religion. He that preaches an hour together against drunkenness with the tongue of men or Angels, hath spoke no other word of God but this, "*Be not drunk with wine wherein there is excess*[a]:" and he that writes that Sermon in a book, and publishes that book, hath preached to all that read it a louder sermon than could be spoken in a Church. This I say to this purpose, that we may separate truth from error, popular opinions from substantial truths: For God preaches to us in the Scripture, and by His secret assistances and spiritual thoughts and holy motions: Good men preach to us, when they by popular arguments and human arts and compliances expound and press any of those doctrines which God hath preached unto us in His holy Word. But

1. The Holy Ghost is certainly the best preacher in the world, and the words of Scripture the best Sermons.

2. All the doctrine of Salvation is plainly set down there, that the most unlearned person by hearing it read may understand all his duty. What can be plainer spoken than this, "*Thou shalt not kill*[b]." "*Be not drunk with wine*[c]." "*Husbands love your Wives*[d]." "*Whatsoever ye would that men should do to you, do ye so to them*[e]?" The wit of man cannot more plainly tell us our duty, or more fully, than the Holy Ghost hath done already.

3. Good sermons and good books are of excellent use: but yet they can serve no other end, but that we practise the plain doctrines of Scripture.

[a] Eph. v. 18. [b] Matt. v. 21. [c] Eph. v. 18.
[d] Eph. v. 25. [e] Matt. vii. 12.

4. What *Abraham* in the parable said concerning the brethren of the rich man[f], is here very proper: *They have Moses and the Prophets, let them hear them: But if they refuse to hear these, neither will they believe though one should arise from the dead* to preach unto them.

5. Reading the Holy Scriptures is a duty expressly commanded us[g], and is called in Scripture "*Preaching*[h]:" all other preaching is the effect of human skill and industry; and although of great benefit, yet it is but an Ecclesiastical ordinance; the law of God concerning Preaching being expressed in the matter of reading the Scriptures, and hearing that Word of God, *which is*, and *as it is*, there described.

But this duty is reduced to practice in the following Rules.

Rules for Hearing or Reading the Word of God.

1. Set apart some portion of thy time, according to the opportunities of thy calling and necessary employment, for the reading of Holy Scripture; and, if it be possible, every day read or hear some of it read: you are sure that Book teaches all truth, commands all holiness, and promises all happiness.

2. When it is in your power to choose, accustom yourself to such portions, which are most plain and certain duty, and which contain the story of the Life and Death of our Blessed Saviour. Read the Gospels, the Psalms of *David;* and especially those portions of Scripture which by the wisdom of the Church are appointed to be publicly read upon Sundays and

[f] Luke xvi. 29, 31. [g] Deut. xxxi. 13; Luke xxiv. 45; Matt. xxii. 29; Rev. i. 3; 2 Tim. iii. 16. [h] Acts xv. 21.

Holydays; *viz.* the Epistles and Gospels. In the choice of any other portions you may advise with a Spiritual guide, that you may spend your time with most profit.

3. Fail not diligently to attend to the reading of Holy Scriptures upon those days wherein it is most publicly and solemnly read in Churches: for at such times, besides the learning our duty, we obtain a blessing along with it; it becoming to us upon those days a part of the solemn Divine worship.

4. When the Word of God is read or preached to you, be sure you be of a ready heart and mind, free from worldly cares and thoughts, diligent to hear, careful to mark, studious to remember, and desirous to practise, all that is commanded; and to live according to it: Do not hear for any other end but to become better in your life, and to be instructed in every good work, and to increase in the love and service of God.

5. Beg of God by prayer, that He would give you the spirit of obedience and profit, and that He would by His Spirit write the Word in your heart, and that you describe it in your life. To which purpose serve yourself of some affectionate ejaculations to that purpose, before and after this duty.

Concerning spiritual Books and ordinary Sermons, take in these advices also.

6. Let not a prejudice to any man's person hinder thee from receiving good by his doctrine, if it be according to godliness: but (if occasion offer it, or especially if duty present it to thee, that is, if it be preached in that assembly where thou art bound to

be present,) accept the word preached as a message from God, and the Minister as His Angel in that ministration.

7. Consider and remark the doctrine that is represented to thee in any discourse; and if the preacher adds accidental advantages, any thing to comply with thy weakness, or to put thy spirit into action, or holy resolution, remember it, and make use of it. But if the Preacher be a weak person, yet the Text is the doctrine thou art to remember: that contains all thy duty; it is worth thy attendance to hear that spoken often, and renewed upon thy thoughts: and though thou beest a learned man, yet the same thing which thou knowest already, if spoken by another, may be made active by that application. I can better be comforted by my own considerations, if another hand applies them, than if I do it myself; because the Word of God does not work as a natural agent, but as a Divine instrument: it does not prevail by the force of deduction and artificial discoursings only, but chiefly by way of blessing in the ordinance, and in the ministry of an appointed person. At least obey the public order, and reverence the constitution, and give good example of humility, charity, and obedience.

8. When Scriptures are read, you are only to enquire with diligence and modesty into the meaning of the Spirit: but if Homilies or Sermons be made upon the words of Scripture, you are to consider whether all that be spoken be conformable to the Scriptures. For although you may practise for human reasons, and human arguments ministered from the Preacher's art; yet you must practise nothing but the command

of God, nothing but the Doctrine of Scripture, that is, the Text.

9. Use the advice of some spiritual or other prudent man for the choice of such spiritual books which may be of use and benefit for the edification of thy spirit in the ways of holy living; and esteem that time well accounted for, that is prudently and affectionately employed in hearing or reading good books and pious discourses; ever remembering, that God by hearing us speak to Him in prayer, obliges us to hear Him speak to us in His Word, by what instrument soever it be conveyed.

SECT. V.

OF FASTING.

Fasting, if it be considered in itself, without relation to spiritual ends, is a duty no where enjoined or counselled. But Christianity hath to do with it, as it may be made an instrument of the Spirit, by subduing the lusts of the flesh, or removing any hindrances of Religion. And it hath been practised by all ages of the Church, and advised in order to three ministries, 1. to Prayer, 2. to Mortification of bodily lusts, and 3. to Repentance: and it is to be practised according to the following measures.

Rules for Christian Fasting.

1. Fasting, in order to prayer, is to be measured by the proportions of the times of prayer: that is, it ought to be a total fast from all things during the solemnity; (unless a probable necessity intervene). Thus the

Jews ate nothing upon the Sabbath-days till their great offices were performed, that is, about the sixth hour: and S. *Peter* used it as an argument that the Apostles in Pentecost were not drunk; because it was but the third hour of the day[i]; of such a day in which it was not lawful to eat or drink till the sixth hour: and the *Jews* were offended at the disciples for plucking the ears of corn on the Sabbath[k] early in the morning, because it was before the time in which by their customs they esteemed it lawful to break their fast. In imitation of this custom, and in prosecution of the reason of it, the Christian Church hath religiously observed fasting before the Holy Communion; and the more devout persons (though without any obligation at all) refused to eat or drink till they had finished their morning devotions: and further yet upon days of public humiliation, which are designed to be spent wholly in devotion, and for the averting God's judgments (if they were imminent), fasting is commanded together with prayer; commanded (I say) by the Church to this end; that the spirit might be clearer and more Angelical, when it is quitted in some proportions from the loads of flesh.

2. Fasting, when it is *in order to Prayer*, must be a total abstinence from all meat, or else an abatement of the quantity: for the help which fasting does to prayer, cannot be served by changing flesh into fish, or milk-meats into dry diet; but by turning much into little, or little into none at all, during the time of solemn or extraordinary prayer.

3. Fasting, *as it is instrumental to Prayer*, must be attended with other aids of the like virtue and efficacy;

[i] Acts ii. 15. [k] Matt. xii. 1.

such as are, removing for the time all worldly cares and secular businesses; and therefore our blessed Saviour enfolds these parts within the same caution: *Take heed, lest your hearts be overcharged with surfeiting, and drunkenness, and the cares of this world, and that day overtake you unawares*[l]. To which add *alms*[m]; for upon the wings of fasting and alms holy prayer infallibly mounts up to Heaven.

4. When *Fasting is intended to serve the duty of Repentance*, it is then best chosen, when it is short, sharp, and afflictive; that is, *either a total abstinence* from all nourishment (according as we shall appoint, or be appointed) during such a time as is separate for the solemnity and attendance upon the employment; or, if we shall extend our severity beyond the solemn days, and keep our anger against our sin, as we are to keep our sorrow, that is, always in a readiness, and often to be called upon; *then, to refuse a pleasant morsel*, to abstain from the bread of our desires, and only to take wholesome and less-pleasing nourishment, vexing our appetite by the refusing a lawful satisfaction, since in its petulancy and luxury it preyed upon an unlawful.

5. *Fasting, designed for repentance*, must be ever joined with an extreme care that we fast from sin: for there is no greater folly or undecency in the world, than to commit that for which I am now judging and condemning myself. This is the best Fast; and the other may serve to promote the interest of this, by increasing the disaffection to it, and multiplying arguments against it.

6. *He that fasts for repentance*, must, during that solemnity, abstain from all bodily delights, and the

[l] Luke xxi. 34. [m] Jejunium sine eleemosyna, lampas sine oleo.—S. Aug.

sensuality of all his senses and his appetites: for a man must not, when he mourns in his Fast, be merry in his sport: weep at dinner, and laugh all day after; have a silence in his kitchen, and music in his chamber; judge the stomach, and feast the other senses. I deny not but a man may in a single instance punish a particular sin with a proper instrument. If a man have offended in his palate, he may choose to fast only; if he have sinned in softness and in his touch, he may choose to lie hard, or work hard, and use sharp inflictions: but although this Discipline be proper and particular; yet, because the sorrow is of the whole man, no sense must rejoice, or be with any study or purpose feasted and entertained softly. This rule is intended to relate to the solemn days appointed for Repentance publicly or privately: besides which, in the whole course of our life, even in the midst of our most festival and freer joys, we may sprinkle some single instances and acts of self-condemning, or punishing; as to refuse a pleasant morsel or a delicious draught with a tacit remembrance of the sin that now returns to displease my spirit. And though these actions be single, there is no undecency in them; because a man may abate of his ordinary liberty and bold freedom with great prudence, so he does it without singularity in himself, or trouble to others; but he may not abate of his solemn sorrow: *that* may be *caution;* but *this* would be softness, effeminacy, and undecency.

7. When *fasting is an act of mortification*, that is, is intended to subdue a bodily lust, as the spirit of fornication, or the fondness of strong and impatient appetites; it must not be a sudden, sharp, and violent Fast, but *a state of fasting*, a diet of fasting, a daily lessen-

ing our portion of meat and drink, and a choosing such a coarse diet which may make the least preparation for the lusts of the body. He that fasts three days without food, will weaken other parts more than the ministers of fornication: and when the meals return as usually, they also will be served as soon as any. In the mean time they will be supplied and made active by the accidental heat that comes with such violent fastings: for this is a kind of aerial Devil; the Prince that rules in the air is the Devil of fornication; and he will be as tempting with the windiness of a violent fast, as with the flesh of an ordinary meal. But a daily subtraction of the nourishment will introduce a less busy habit of body, and that will prove the more effectual remedy.

8. Fasting alone will not cure this Devil, though it helps much towards it[n]; but it must not therefore be neglected, but assisted by all the proper instruments of remedy against this unclean spirit; and what it is unable to do alone, in company with other instruments, and God's blessing upon them, it may effect.

9. All fasting, for whatsoever end it be undertaken, must be done without any opinion of the necessity of the thing itself, without censuring others, with all humility, in order to the proper end; and just as a man takes physic; of which no man hath reason to be proud, and no man thinks it necessary, but because he is in sickness, or in danger and disposition to it.

10. All Fasts, ordained by lawful authority, are to be observed in order to the same purposes to which they are enjoined; and to be accompanied with actions of the same nature, just as it is in private fasts: for

[n] See chap. ii. Sect. 2 and 3.

there is no other difference, but that in public our Superiors choose for us, what in private we do for ourselves.

11. Fasts, ordained by lawful authority, are not to be neglected, because alone they cannot do the thing in order to which they were enjoined. It may be, one day of humiliation will not obtain the blessing, or alone kill the lust; yet it must not be despised, if it can do any thing towards it. An act of Fasting is an act of self-denial; and though it do not produce the habit, yet it is a good act.

12. When the principal end, why a Fast is publicly prescribed, is obtained by some other instrument in a particular person; as if the spirit of Fornication be cured by the rite of marriage, or by a gift of chastity; yet that person so eased is not freed from the Fasts of the Church by that alone, if those fasts can prudently serve any other end of Religion, as that of prayer, or repentance, or mortification of some other appetite: for when it is instrumental to any end of the Spirit, it is freed from superstition; and then we must have some other reason to quit us from the obligation, or that alone will not do it.

13. When the Fast, publicly commanded, by reason of some indisposition in the particular person cannot operate to the end of the Commandment; yet the avoiding offence, and the complying with public order, is reason enough to make the obedience to be necessary. For he that is otherwise disobliged, (as when the reason of the Law ceases as to his particular; yet) remains still obliged, if he cannot do otherwise without scandal; but this is an obligation of charity, not of justice.

14. All fasting is to be used with prudence and charity: for there is no end to which fasting serves, but may be obtained by other instruments: and therefore it must at no hand be made an instrument of scruple, or become an enemy to our health, or be imposed upon persons that are sick or aged, or to whom it is in any sense uncharitable, such as are wearied travellers; or to whom in the whole kind of it it is useless, such as are women with child, poor people, and little children. But in these cases the Church hath made provision, and inserted caution into her Laws; and they are to be reduced to practice according to custom, and the sentence of prudent persons, with great latitude, and without niceness and curiosity: having this in our first care, that we secure our virtue; and next, that we secure our health, that we may the better exercise the labours of virtue; lest out of too much austerity we bring ourselves to that condition [o], that it be necessary to be indulgent to softness, ease, and extreme tenderness.

15. Let not intemperance be the prologue or the epilogue to your Fast; lest the Fast be so far from taking off any thing of the sin, that it be an occasion to increase it: and therefore, when the Fast is done, be careful that no supervening act of gluttony or excessive drinking unhallow the religion of the past day; but eat temperately, according to the proportion of other meals; lest gluttony keep either of the gates to abstinence.

The benefits of Fasting.

He that undertakes to enumerate the benefits of

[o] S. Basil. Monast. Constit. cap. 5. Cassian. col. 21. cap. 22. Ne per causam necessitatis eo impingamus, ut voluptatibus serviamus.

Fasting, may in the next page also reckon all the benefits of physic: for Fasting is not to be commended as a duty, but as an instrument; and in that sense no man can reprove it, or undervalue it, but he that knows neither spiritual arts, nor spiritual necessities. But by the doctors of the Church it is called the nourishment of prayer, the restraint of lust, the wings of the Soul, the diet of Angels, the instrument of humility and self-denial, the purification of the Spirit: and the paleness and meagreness of visage which is consequent to the daily Fast of great mortifiers, is by S. *Basil* said to be the mark in the forehead which the Angel observed, when he signed the Saints in the forehead to escape the wrath of God. "*The soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, shall give Thee praise and righteousness, O Lord* [p]."

SECT. VI.

Of keeping Festivals, and days holy to the Lord: particularly, the Lord's day [q].

True natural Religion, that which was common to all nations and ages, did principally rely upon four great propositions: 1. That there is one God; 2. That God is nothing of those things which we see; 3. That God takes care of all things below, and governs all the world; 4. That He is the great Creator of all things without Himself: and according to these were framed the four first precepts of the Decalogue. In the first, the Unity of the Godhead is expressly affirmed. In the second, His invisibility and immateriality. In the

[p] Baruch ii. 18.

[q] Rev. i. 10.

third is affirmed God's government and providence, by avenging them that swear falsely by His Name; by which also His Omniscience is declared. In the fourth Commandment He proclaims Himself the Maker of Heaven and Earth: for in memory of God's rest from the work of six days, the seventh was hallowed into a Sabbath; and the keeping it was a confessing God to be the great Maker of Heaven and Earth; and consequently to this, it also was a confession of His goodness, His omnipotence, and His wisdom; all which were written with a sun-beam in the great book of the Creature.

So long as the Law of the Sabbath was bound upon God's people, so long God would have that to be the solemn manner of confessing these attributes; but when, *the Priesthood being changed, there was a change also of the Law*[r], the great duty remained unalterable in changed circumstances. We are eternally bound to confess God Almighty to be the Maker of Heaven and Earth; but the manner of confessing it is changed from a rest or a doing nothing to a speaking something; from a day to a symbol; from a ceremony to a substance; from a Jewish rite to a Christian duty: we profess it in our Creed, we confess it in our lives, we describe it by every line of our life, by every action of duty, by faith, and trust, and obedience: and we do also upon great reason comply with the Jewish manner of confessing the Creation, so far as it is instrumental to a real duty. We keep one day in seven, and so confess the manner and circumstance of the Creation; and we rest also, that we may tend holy duties: so imitating God's rest better than the Jew in

[r] Heb. vii. 12.

Synesius, who lay upon his face from evening to evening, and could not by stripes or wounds be raised up to steer the ship in a great storm. God's rest was not a natural cessation; He who could not labour, could not be said to rest: but God's rest is to be understood to be a beholding and a rejoicing in His work finished: and therefore we truly represent God's rest, when we confess and rejoice in God's Works and God's glory.

This the Christian Church does upon every day; but especially upon the Lord's day, which she hath set apart for this and all other offices of Religion, being determined to this day by the resurrection of her dearest Lord, it being the first day of joy the Church ever had. And now upon the Lord's day we are not tied to the rest of the Sabbath, but to all the work of the Sabbath: and we are to abstain from bodily labour, not because it is a direct duty to us as it was to the Jews; but because it is necessary in order to our duty, that we attend to the offices of Religion.

The observation of the Lord's day differs nothing from the observation of the Sabbath *in the matter of Religion*, but *in the manner*. They differ *in the ceremony and external rite:* rest with them was the principal; with us it is the accessory. They differ *in the office or forms of worship:* for they were then to worship God as a Creator and a gentle Father; we are to add to that, *Our Redeemer*, and all His other excellencies and mercies. And though we have more natural and proper reason to keep the Lord's day than the Sabbath, yet the Jews had a divine Commandment for their day, which we have not for ours: but we have many Commandments to do all that honour to God

which was intended in the fourth Commandment; and the Apostles appointed the first day of the week for doing it in solemn assemblies[s]. And the manner of worshipping God, and doing Him solemn honour and service upon this day, we may best observe in the following measures.

Rules for keeping the Lord's day and other Christian Festivals.

1. When you go about to distinguish Festival days from common, do it not by lessening the devotions of ordinary days, that the common devotion may seem bigger upon Festivals; but on every day keep your ordinary devotions entire. and enlarge upon the Holy-day.

2. Upon *the Lord's day* we must abstain from all servile and laborious works, except such which are *matters of necessity, of common life, or of great charity:* for these are permitted by that authority which hath separated the day for holy uses. The Sabbath of the Jews, though consisting principally in rest, and established by God, did yield to these. *The labour of Love* and the labours of Religion were not against the reason and the spirit of the Commandment, for which the letter was decreed, and to which it ought to minister. And therefore much more is it so on the Lord's day, where the letter is wholly turned into Spirit, and there is no Commandment of God but of spiritual and holy actions. The Priests might kill their beasts and dress them for sacrifice[t]; and Christ, though born under the Law, might heal a sick man[u];

[s] John xx. 19, 26; Acts i. 1, 41, xx. 7; 1 Cor. xvi. 2.
[t] Numb. xxviii. 9; Matt. xii. 5. [u] Matt. xii. 12; John v. 17.

and the sick man might carry his bed to witness his recovery [w], and confess the mercy, and leap and dance to God for joy; and an ox might be led to water, and an ass be haled out of a ditch [x]; and a man may take physic, and he may eat meat, and therefore there were of necessity some to prepare and minister it: and the performing these labours did not consist in minutes and just determining stages, but they had, even then, a reasonable latitude; so only as to exclude unnecessary labour, or such as did not minister to Charity or Religion. And therefore this is to be enlarged in the Gospel, whose Sabbath or rest is but a circumstance, and accessory to the principal and spiritual duties. Upon the Christian Sabbath necessity is to be served first, then Charity, and then Religion; for this is to give place to Charity *in great instances*, and the second to the first *in all;* and in all cases *God is to be worshipped in spirit and in truth* [y].

3. The Lord's day, being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoicing, and thanksgiving: and therefore it is a proper work of the day to let your devotions spend themselves in singing or reading Psalms, in recounting the great works of God, in remembering His mercies, in worshipping His excellencies, in celebrating His attributes, in admiring His person, in sending portions of pleasant meat to them for whom nothing is provided; and in all the arts and instruments of advancing God's glory and the reputation of Religion: in which it were a great decency that a memorial of the resurrection should be inserted, that the particular Religion of the day be not swallowed up in the ge-

[w] John v. 9. [x] Luke xiii. 15, 16; xiv. 5, 6. [y] John iv. 23.

neral. And of this we may the more easily serve ourselves by rising seasonably in the morning to private devotion, and by retiring at the leisures and spaces of the day not employed in public offices.

4. Fail not to be present at the public hours and places of prayer; entering early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piously assisting at the prayers, and gladly also hearing the Sermon: and at no hand omitting to receive the holy Communion when it is offered, (unless some great reason excuse it;) this being the great solemnity of thanksgiving, and a proper work of the day.

5. After the solemnities are past, and in the intervals between the morning and evening devotion, (as you shall find opportunity,) visit sick persons, reconcile differences, do offices of neighbourhood, enquire into the needs of the poor, especially house-keepers; relieve them as they shall need and as you are able: for then we truly rejoice in God, when we make our neighbours, the poor members of Christ, rejoice together with us.

6. Whatsoever you are to do yourself as necessary, you are to take care that others also, who are under your charge, do in their station and manner. Let your servants be called to Church, and all your family that can be spared from necessary and great household ministries: those that cannot, let them go by turns, and be supplied otherwise as well as they may: and provide on these days especially that they be instructed in the articles of Faith and necessary parts of their duty.

7. Those who labour hard in the week, must be

eased upon the Lord's day; such ease being a great charity and alms: but at no hand must they be permitted to use any unlawful games, any thing forbidden by the laws, any thing that is scandalous, or any thing that is dangerous and apt to mingle sin with it; no games prompting to wantonness, to drunkenness, to quarrelling, to ridiculous and superstitious customs; but let their refreshments be innocent, and charitable, and of good report, and not exclusive of the duties of Religion.

8. Beyond these bounds, because neither God nor Man hath passed any obligation upon us, we must preserve our *Christian liberty, and not suffer ourselves to be entangled with a yoke of bondage*[z]: for even a good action may become a snare to us, if we make it an occasion of scruple by a pretence of necessity, binding loads upon the conscience not with the bands of God, but of men; and of fancy, or of opinion, or of tyranny. Whatsoever is laid upon us by the hands of Man, must be acted and accounted of by the measures of a man: but our best measure is this; He keeps the Lord's day best, that keeps it with most Religion and with most Charity.

9. What the Church hath done in the article of the resurrection, she hath in some measure done in the other articles of the Nativity, of the Ascension, and of the Descent of the Holy Ghost at Pentecost: and so great blessings deserve an anniversary solemnity; since he is a very unthankful person that does not often record them in the whole year, and esteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great effluxes of the

[z] Gal. v. 1.

Divine mercy, greater than all the victories over our temporal enemies, for which all glad persons usually give thanks. And if with great reason the memory of the Resurrection does return solemnly every week, it is but reason the other should return once a year. *To which I add, that the commemoration of the articles of our Creed in solemn days and offices is a very excellent instrument to convey and imprint the sense and memory of it upon the spirits of the most ignorant person. For as a picture may with more fancy convey a story to a man, than a plain narrative either in word or writing; so a real representment, and an office of remembrance, and a day to declare it, is far more impressive than a picture, or any other art of making and fixing imagery.

10. The memories of the Saints are precious to God, and therefore they ought also to be so to us; and such persons who serve God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God be glorified in them, and their holy doctrines and lives published and imitated: and we by so doing give testimony to the article of *The Communion of Saints*. But in these cases, as every Church is to be sparing in the number of days, so also should she be temperate in her injunctions; not imposing them but upon voluntary and unbusied persons, without snare or burden. But the Holy-day is best kept by giving God thanks for the excellent persons, Apostles or Martyrs, we then remember; and by imitating their lives: this all may do: and they that can also keep the solemnity, must do that too, when it is publicly enjoined.

The mixed actions of Religion are, 1. *Prayer*, 2.

Alms, 3. *Repentance*, 4. *Receiving the blessed Sacrament.*

SECT. VII.

OF PRAYER.

There is no greater argument in the world of our spiritual danger and unwillingness to religion, than the backwardness which most men have always, and all men have sometimes, to say their prayers; so weary of their length, so glad when they are done, so witty to excuse and frustrate an opportunity: and yet all is nothing but a desiring of God to give us the greatest and the best things we can need, and which can make us happy: it is a work so easy, so honourable, and to so great purpose, that in all the instances of Religion and Providence (except only the Incarnation of His Son) God hath not given us a greater argument of His willingness to have us saved, and of our unwillingness to accept it, His goodness and our gracelessness, His infinite condescension and our carelessness and folly, than by rewarding so easy a duty with so great blessings.

Motives to Prayer.

I cannot say any thing beyond this very consideration and its appendages, to invite Christian people to pray often. But we may consider, that 1. It is a duty commanded by God and His Holy Son. 2. It is an act of grace and highest honour, that we dust and ashes are admitted to speak to the eternal God, to run to Him as to a Father, to lay open our wants, to complain of our burdens, to explicate our scruples, to beg remedy and ease, support and counsel, health and

safety, deliverance and salvation. And 3. God hath invited us to it by many gracious promises of hearing us. 4. He hath appointed His most glorious Son to be the Precedent of Prayer, and to make continual intercession for us to the throne of Grace. 5. He hath appointed an Angel to present the Prayers of His servants. And 6. Christ unites them to His own, and sanctifies them, and makes them affective and prevalent: and 7. Hath put it into the hands of men to rescind or alter all the decrees of God which are of one kind (that is, conditional, and concerning ourselves and our final estate, and many instances of our intermedial or temporal), by the power of prayers. 8. And the Prayers of men have saved cities and kingdoms from ruin: Prayer hath raised dead men to life, hath stopped the violence of fire, shut the mouths of wild beasts, hath altered the course of nature, caused rain in *Egypt*, and drought in the sea; it made the Sun to go from West to East, and the Moon to stand still, and rocks and mountains to walk; and it cures diseases without physic, and makes physic to do the work of nature, and nature to do the work of grace, and grace to do the work of God, and it does miracles of accident and event: and yet Prayer, that does all this, is of itself nothing but an ascent of the mind to God, a desiring things fit to be desired, and an expression of this desire to God, as we can, and as becomes us. And our unwillingness to pray is nothing else but a not desiring what we ought passionately to long for; or if we do desire it, it is a choosing rather to miss our satisfaction and felicity, than to ask for it.

There is no more to be said in this affair, but

that we reduce it to practice according to the following Rules.

Rules for the practice of Prayer.

1. We must be careful that we never ask any thing of God that is sinful, or that directly ministers to sin: for that is to ask God to dishonour Himself, and to undo us. We had need consider what we pray; for before it returns in blessing, it must be joined with Christ's intercession, and presented to God. Let us principally ask of God power and assistances to do our duty, to glorify God, to do good works, to live a good life, to die in the fear and favour of God, and eternal life: these things God delights to give, and commands that we shall ask, and we may with confidence expect to be answered graciously; for these things are promised without any reservation of a secret condition: if we ask them, and do our duty towards the obtaining them, we are sure never to miss them.

2. We may lawfully pray to God for the gifts of the Spirit, that minister to holy ends; such as are the gift of preaching, the spirit of prayer, good expression, a ready and unloosed tongue, good understanding, learning, opportunities to publish them, &c. with these only restraints. 1. That we cannot be so confident of the event of those prayers, as of the former. 2. That we must be curious to secure our intention in these desires, that we may not ask them to serve our own ends, but only for God's glory; and then we shall have them, or a blessing for desiring them. In order to such purposes our intentions in the first desires cannot be amiss; because they are

able to sanctify other things, and therefore cannot be unhallowed themselves. 3. We must submit to God's Will, desiring Him to choose our employment, and to furnish our persons as He shall see expedient.

3. Whatsoever we may lawfully desire of temporal things, we may lawfully ask of God in prayer, and we may expect them as they are promised. 1. Whatsoever is necessary to our life and being, is promised to us: and therefore we may with certainty expect food and raiment; food to keep us alive, clothing to keep us from nakedness and shame: so long as our life is permitted to us, so long all things necessary to our life shall be ministered. We may be secure of maintenance, but not secure of our life; for that is promised, not this: only concerning food and raiment we are not to make accounts by the measure of our desires, but by the measure of our needs. 2. Whatsoever is convenient for us, pleasant, and modestly delectable, we may pray for: so we do it, 1. with submission to God's Will; 2. without impatient desires; 3. that it be not a trifle and inconsiderable, but a matter so grave and concerning, as to be a fit matter to be treated on between God and our Souls; and 4. that we ask it not to spend upon our lusts, but for ends of justice, or charity, or Religion; and that they be employed with sobriety.

4. He that would pray with effect, must live with care and piety [a]. For although God gives to sinners and evil persons the common blessings of life and chance; yet either they want the comfort and blessing of those blessings, or they become occasions of

[a] 1 John iii. 22; John ix. 31; Isai. i. 15, lviii. 9; Mal. iii. 10; 1 Tim. ii. 8; Psal. iv. 5, lxvi. 18.

sadder accidents to them, or serve to upbraid them in their ingratitude or irreligion: and in all cases, they are not the effects of prayer, or the fruits of promise, or instances of a father's love; for they cannot be expected with confidence, or received without danger, or used without a curse and mischief in their company. *But as all sin is an impediment to prayer, so some have a special indisposition towards acceptation; such are Uncharitableness and Wrath, Hypocrisy in the present action, Pride, and Lust: because these by defiling the body or the spirit, or by contradicting some necessary ingredient in prayer (such as are Mercy, Humility, Purity, and Sincerity), do defile the prayer, and make it a direct sin in the circumstances or formality of the action.

5. All Prayer must be made with Faith and Hope: that is, we must *certainly believe* we shall receive the grace which *God hath commanded us to ask*[b]; and we must *hope* for such things which He hath *permitted us to ask;* and our Hope shall not be vain, though we miss what is not absolutely promised, because we shall at least have an equal blessing in the denial, as in the grant. And therefore the former conditions must first be secured; that is, that we ask things necessary, or at least good and innocent and profitable, and that our persons be gracious in the eyes of God; or else, what God hath promised to our natural needs, He may in many degrees deny to our personal incapacity: but the thing being secured, and the person disposed, there can be no fault at all: for whatsoever else remains is on God's part; and that cannot possibly fail. But because the things which

[b] Mark xi. 24; Jam. i. 6, 7.

are not commanded cannot possibly be secured, (for we are not sure they are good in all circumstances); we can but hope for such things, even after we have secured our good intentions. We are sure of a blessing, but in what instance we are not yet assured.

6. Our prayers must be fervent, intense, earnest, and importunate, when we pray for things of high concernment and necessity. "*Continuing instant in prayer:*" "*striving in prayer:*" "*labouring fervently in prayer:*" "*night and day praying exceedingly:*" "*praying always with all prayer:*" so S. *Paul* calls it[c]: "*watching unto prayer:*" so S. *Peter*[d]: "*praying earnestly:*" so S. *James*[e]. And this is not at all to be abated in matters spiritual and of duty: for according as our desires are, so are our prayers; and as our prayers are, so shall be the grace; and as that is, so shall be the measure of glory. But this admits of degrees, according to the perfection or imperfection of our state of life: but it hath no other measures, but ought to be as great as it can; the bigger the better: we must make no positive restraints upon ourselves. In other things we are to use a bridle: and as we must limit our desires with submission to God's will, so also we must limit the importunity of our prayers by the moderation and term of our desires. Pray for it as earnestly as you may desire it.

7. Our desires must be lasting, and our prayers frequent, assiduous, and continual: not asking for a blessing once, and then leaving it; but daily renewing our suits, and exercising our hope, and faith,

[c] Rom. xii. 12; xv. 30; Col. iv. 12; 1 Thess. iii. 10; Eph. vi. 18.
[d] 1 Pet. iv. 7. [e] Jam. v. 16, 17.

and patience, and long-suffering, and Religion, and resignation, and self-denial, in all the degrees we shall be put to. This circumstance of duty our blessed Saviour taught, saying, that "*men ought always to pray, and not to faint*[f]." *Always to pray* signifies the frequent doing of the duty in general: but because we cannot always ask several things, and we also have frequent need of the same things, and those are such as concern our great interest, the precept comes h me to this very circumstance; and S. *Paul* calls it "*praying without ceasing*[g];" and himself in his own case gave a precedent: "*For this cause I besought the Lord thrice*[h]." And so did our blessed Lord; *He went thrice* to God on the same errand, with the same words, in a short space, about half a night; for His time to solicit His suit was but short. And the *Philippians* were remembered by the Apostle, their spiritual Father, "*always in every prayer of his*[i]." And thus we must always pray for the pardon of our sins, for the assistance of God's grace, for charity, for life eternal; never giving over, till we die: and thus also we pray for supply of great temporal needs in their several proportions; in all cases being curious we do not give over out of weariness or impatience. For God oftentimes defers to grant our suit, because He loves to hear us beg it, and hath a design to give us more than we ask, even a satisfaction of our desires, and a blessing for the very importunity.

8. Let the words of our prayers be pertinent, grave, material, not studiously many, but according to our

[f] Luke xviii. 1; xxi. 36.
[g] 1 Thess. v. 17.
[h] 2 Cor. xii. 8.
[i] Phil. i. 4.

need, sufficient to express our wants, and to signify our importunity. God hears us not the sooner for our many words, but much the sooner for an earnest desire; to which let apt and sufficient words minister, be they few or many, according as it happens. A long prayer and a short differ not in their capacities of being accepted; for both of them take their value according to the fervency of spirit, and the charity of the prayer. That prayer which is short by reason of an impatient spirit, or dulness, or despite of holy things, or indifferency of desires, is very often criminal, always imperfect; and that prayer which is long out of ostentation, or superstition, or a trifling spirit, is as criminal and imperfect as the other, in their several instances. This rule relates to private prayer. In public, our devotion is to be measured by the appointed office; and we are to support our spirit with spiritual arts, that our private spirit may be a part of the public spirit, and be adopted into the society and blessings of the Communion of Saints.

9. In all forms of prayer mingle petition with thanksgiving, that you may endear the present prayer and the future blessing by returning praise and thanks for what we have already received. This is S. *Paul's* advice; "*Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God*[k]."

10. Whatever we beg of God, let us also work for it; if the thing be matter of duty, or a consequent to industry. For God loves to bless labour and reward it, but not to support idleness. And therefore

[k] Phil. iv. 6.

our blessed Saviour in His Sermons joins watchfulness with Prayer: for God's graces are but assistances, not new creations of the whole habit in every instant or period of our life. Read Scriptures, and then pray to God for understanding. Pray against temptation: but you must also *resist the Devil*, and then *he will flee from you*[l]. Ask of God competency of living: but you must also *work with your hands the things that are honest, that ye may have to supply in time of need*[m]. We can but do our endeavour, and pray for a blessing, and then leave the success with God: and beyond this we cannot deliberate, we cannot take care; but so far we must.

11. To this purpose let every man study his prayers, and read his duty in his Petitions. For the body of our Prayer is the sum of our duty: and as we must ask of God whatsoever we need; so we must labour for all that we ask. Because it is our duty, therefore we must pray for God's grace: but because God's grace is necessary, and without it we can do nothing; we are sufficiently taught, that in the proper matter of our religious Prayers is the just matter of our duty; and if we shall turn our Prayers into precepts, we shall the easier turn our hearty desires into effective practices.

12. In all our Prayers we must be careful to attend our present work; having a present mind, not wandering upon impertinent things, not distant from our words, much less contrary to them: and if our thoughts do at any time wander, and divert upon other objects, bring them back again with prudent

[l] Jam. iv. 7. [m] Eph. iv. 28.

and severe arts; by all means striving to obtain a diligent, a sober, an untroubled and a composed spirit.

13. Let your posture and gesture of body in Prayers be reverent, grave, and humble: according to public order, or the best examples, if it be in public; if it be in private, either stand, or kneel, or lie flat upon the ground on your face, in your ordinary and more solemn prayers; but in extraordinary, casual, and ejaculatory prayers, the reverence and devotion of the Soul, and the lifting up the eyes and hands to God with any other posture not undecent, is usual and commendable; for we may pray in bed, on horseback, *every where*[n], *and at all times*, and in all circumstances: and it is well if we do so: and some servants have not opportunity to pray so often as they would, unless they supply the appetites of Religion by such accidental devotions.

14. "*Let prayers and supplications and giving of thanks be made for all men: for Kings and all that are in authority. For this is good and acceptable in the sight of God our Saviour*[o]." We who must love our Neighbours as ourselves, must also pray for them as for ourselves: with this only difference, that we may enlarge in our temporal desires for Kings, and pray for secular prosperity to them with more importunity than for ourselves, because they need more to enable their duty and government, and for the interests of Religion and Justice. This part of Prayer is by the Apostle called *intercession*[p]; in which with special care we are to remember our Relatives, our Family, our Charge, our Benefactors, our Creditors;

[n] 1 Tim. ii. 8. [o] 1 Tim. ii. 1—3. [p] Ib.

not forgetting to beg pardon and charity for our Enemies, and protection against them.

15. Rely not on a single prayer in matters of great concernment; but make it as public as you can, by obtaining of others to pray for you: this being the great blessing of the Communion of Saints, that a prayer united is strong, like a well-ordered army; and God loves to be tied fast with such cords of love, and constrained by a holy violence.

16. Every time that is not seized upon by some other duty, is seasonable enough for prayer: but let it be performed as a solemn duty morning and evening, that God may begin and end all our business, and *the out-going of the morning and evening may praise Him*[q]; for so we bless *God*, and *God* blesses us. And yet fail not to find or make opportunities to worship *God* at some other times of the day; at least by ejaculations and short addresses, more or less, longer or shorter, solemnly or without solemnity, privately or publicly, as you can, or are permitted: always remembering, that as every sin is a degree of danger and unsafety; so every pious prayer and well-employed opportunity is a degree of return to hope and pardon.

Cautions for making Vows.

17. A vow to *God* is an act of prayer, and a great degree and instance of opportunity, and an increase of duty by some new uncommanded instance, or some more eminent degree of duty, or frequency of action, or earnestness of spirit in the same. And because it hath pleased *God* in all ages of the world to admit of intercourse with His servants in the matters of vows;

[q] Ps. lxv. 8.

it is not ill advice, that we make vows to *God* in such cases in which we have great need, or great danger. But let it be done according to these rules and by these cautions.

1. That the matter of the Vow be lawful. 2. That it be useful in order to Religion or Charity. 3. That it be grave, not trifling and impertinent, but great in our proportion of duty towards the blessing. 4. That it be an uncommanded instance; that is, that it be *of something*, or *in some manner*, or *in some degree*, to which formerly we were not obliged, or which we might have omitted without sin. 5. That it be done with prudence; that is, that it be safe in all the circumstances of person, lest we beg a blessing, and fall into a snare. 6. That every vow of a new action be also accompanied with a new degree and enforcement of our essential and unalterable duty: such as was *Jacob's* vow, that (besides the payment of a tithe) *God should be his God*[r]: that so he might strengthen his duty to Him, first in essentials and precepts; and then in additionals and accidentals. For it is but an ill tree that spends more in leaves and suckers and gums than in fruit: and that thankfulness and Religion is best, that first secures duty, and then enlarges in counsels. Therefore let every great prayer, and great need, and great danger, draw us nearer to God by the approach of a pious purpose to live more strictly; and let every mercy of God, answering that prayer, produce a real performance of it. 7. Let not young beginners in Religion enlarge their hearts and straighten their liberty by vows of long continuance: nor (indeed) any one else, without a great experience

[r] Gen. xxviii. 20—22.

of himself, and of all accidental dangers. Vows of single actions are safest, and proportionable to those single blessings ever begged in such cases of sudden and transient importunities. 8. Let no action which is matter of question and dispute in Religion, ever become the matter of a vow. He vows foolishly, that promises to God to live and die in such an opinion, in an article not necessary, nor certain; or that, upon confidence of his present guide, binds himself for ever to the profession of what he may afterwards more reasonably contradict, or may find not to be useful, or not profitable, but of some danger, or of no necessity.

If we observe the former rules, we shall pray piously and effectually: but because even this duty hath in it some special temptations, it is necessary that we be armed by special remedies against them. The dangers are, 1. Wandering thoughts; 2. Tediousness of spirit. Against the first these advices are profitable.

Remedies against Wandering thoughts in Prayer.

If we feel our spirits apt to wander in our prayers, and to retire into the world, or to things unprofitable, or vain and impertinent;

1. Use Prayer to be assisted in Prayer: pray for the spirit of supplication, for a sober, fixed, and recollected spirit: and when to this you add a moral industry to be steady in your thoughts; whatsoever wanderings after this do return irremediably, are a misery of nature and an imperfection, but no sin, while it is not cherished and indulged to.

2. In private it is not amiss to attempt the cure by reducing your Prayers into Collects and short forms of

prayer; making voluntary interruptions, and beginning again, that the want of spirit and breath may be supplied by the short stages and periods.

3. When you have observed any considerable wandering of your thoughts, bind yourself to repeat that prayer again with actual attention, or else revolve the full sense of it in your spirit, and repeat it in all the effect and desires of it: and possibly the tempter may be driven away with his own art, and may cease to interpose his trifles, when he perceives they do but vex the person into carefulness and piety; and yet he loses nothing of his devotion, but doubles the earnestness of his care.

4. If this be not seasonable or opportune, or apt to any man's circumstances, yet be sure with actual attention to say a hearty Amen to the whole prayer with one united desire, earnestly begging the graces mentioned in the prayer: for that desire does the great work of the Prayer, and secures the blessing, if the wandering thoughts were against our will, and disclaimed by contending against them.

5. Avoid multiplicity of businesses of the world; and in those that are unavoidable, labour for an evenness and tranquillity of spirit, that you may be untroubled and smooth in all tempests of fortune: for so we shall better tend Religion, when we are not torn in pieces with the cares of the world, and seized upon with low affections, passions, and interest.

6. It helps much to attention and actual advertisement in our prayers, if we say our prayers silently, without the voice, only by the spirit. For in mental prayer if our thoughts wander, we only stand still; when our mind returns, we go on again: there is none

of the prayer lost; as it is, if our mouths speak and our hearts wander.

7. To incite you to the use of these or any other counsels you shall meet with, remember, that it is a great undecency to desire of God to hear those prayers, a great part whereof we do not hear ourselves. If they be not worthy of our attention, they are far more unworthy of God's.

Signs of tediousness of spirit in our Prayers and all actions of Religion.

The second temptation in our Prayer is a tediousness of spirit, or a weariness of the employment; like that of the Jews, who complained that they were weary of the new Moons, and their souls loathed the frequent return of their Sabbaths: so do very many Christians; who, first, pray without fervour and earnestness of spirit; and secondly, meditate but seldom, and that without fruit, or sense, or affection; or thirdly, who seldom examine their consciences; and when they do it, they do it but sleepily, slightly, without compunction, or hearty purpose, or fruits of amendment. 4. They enlarge themselves in the thoughts and fruition of temporal things, running for comfort to them only in any sadness and misfortune. 5. They love not to frequent the Sacraments, nor any the instruments of Religion, as Sermons, Confessions, Prayers in public, Fastings; but love ease, and a loose undisciplined life. 6. They obey not their superiors, but follow their own judgment, when their judgment follows their affections, and their affections follow sense and worldly pleasures. 7. They neglect, or dissemble, or defer, or do not attend to, the motions and inclinations to

virtue which the Spirit of God puts into their Soul. 8. They repent them of their vows and holy purposes, not because they discover any indiscretion in them, or intolerable inconvenience, but because they have within them labour, (as the case now stands) to them displeasure. 9. They content themselves with the first degrees and necessary parts of virtue; and when they are arrived thither, they sit down, as if they were come to the mountain of the Lord, and care not to proceed on toward perfection. 10. They enquire into all cases in which it may be lawful to omit a duty; and though they will not do less than they are bound to, yet they will do no more than needs must; for they do out of fear and self-love, not out of the love of God, or the spirit of holiness and zeal. The event of which will be this: He that will do no more than needs must, will soon be brought to omit something of his duty, and will be apt to believe less to be necessary than is.

Remedies against Tediousness of spirit.

The Remedies against this temptation are these.

1. Order your private devotions so, that they become not arguments and causes of tediousness by their indiscreet length; but reduce your words into a narrower compass, still keeping all the matter, and what is cut off in the length of your prayers, supply in the earnestness of your spirit: for so nothing is lost, while the words are changed into matter, and length of time into fervency of devotion. The forms are made not the less perfect, and the spirit is more, and the scruple is removed.

2. It is not imprudent, if we provide variety of forms of Prayer to the same purposes, that the change

by consulting with the appetites of fancy may better entertain the Spirit: and possibly we may be pleased to recite a Hymn, when a Collect seems flat to us and unpleasant; and we are willing to sing rather than to say, or to sing this rather than that: we are certain that variety is delightful; and whether that be natural to us, or an imperfection, yet if it be complied with, it may remove some part of the temptation.

3. Break your office and devotion into fragments, and make frequent returnings by ejaculations and abrupt intercourses with God; for so, no length can oppress your tenderness and sickliness of spirit; and by often praying in such manner and in all circumstances, we shall habituate our Souls to prayer, by making it the business of many lesser portions of our time; and by thrusting in between all our other employments, it will make every thing relish of Religion, and by degrees turn all into its nature.

4. Learn to abstract your thoughts and desires from pleasures and things of the world. For nothing is a direct cure to this evil, but cutting off all other loves and adherences. Order your affairs so, that Religion may be propounded to you as a reward, and Prayer as your defence, and holy actions as your security and Charity, and good works as your treasure. Consider that all things else are satisfactions but to the brutish part of a man, and that these are the refreshments and relishes of that noble part of us by which we are better than beasts: and whatsoever other instrument, exercise, or consideration, is of use to take our loves from the world, the same is apt to place them upon God.

5. Do not seek for deliciousness and sensible conso-

lations in the actions of Religion, but only regard the duty and the conscience of it. For although in the beginning of Religion most frequently, and at some other times irregularly, God complies with our infirmity, and encourages our duty with little overflowings of spiritual joy, and sensible pleasure, and delicacies in prayer, so as we seem to feel some little beam of Heaven, and great refreshments from the Spirit of consolation; yet this is not always safe for us to have, neither safe for us to expect and look for: and when we do, it is apt to make us cool in our enquiries and waitings upon Christ when we want them: It is a running after Him, not for the miracles, but for the loaves; not for the wonderful things of God, and the desires of pleasing Him, but for the pleasures of pleasing ourselves. And as we must not judge our devotion to be barren or unfruitful when we want the overflowings of joy running over; so neither must we cease for want of them. If our spirits can serve God choosingly and greedily out of pure conscience of our duty, it is better in itself, and more safe to us.

6. Let him use to soften his spirit with frequent meditation upon sad and dolorous objects; as of Death, the terrors of the day of Judgment, fearful judgments upon sinners, strange horrid accidents, fear of God's wrath, the pains of Hell, the unspeakable amazements of the damned, the intolerable load of a sad Eternity. For whatsoever creates fear, or makes the spirit to dwell in a religious sadness, is apt to entender the spirit, and make it devout and pliant to any part of duty. For a great fear, when it is ill managed, is the parent of superstition; but a discreet and well-guided fear produces Religion.

7. Pray often, and you shall pray oftener; and when you are accustomed to a frequent devotion, it will so insensibly unite to your nature and affections, that it will become trouble to omit your usual or appointed prayers: and what you obtain at first by doing violence to your inclinations, at last will not be left without as great unwillingness as that by which at first it entered. This rule relies not only upon reason derived from the nature of habits, which turn into a second nature, and make their actions easy, frequent, and delightful; but it relies upon a reason depending upon the nature and constitution of Grace, whose productions are of the same nature with the parent, and increases itself, naturally growing from grains to huge trees, from minutes to vast proportions, and from moments to Eternity. But be sure not to omit your usual prayers without great reason, though without sin it may be done; because after you have omitted something, in a little while you will be past the scruple of that, and begin to be tempted to leave out more. Keep yourself up to your usual forms: you may enlarge when you will; but do not contract or lessen them without a very probable reason.

8. Let a man frequently and seriously by imagination place himself upon his death-bed, and consider what great joys he shall have for the remembrance of every day well spent, and what then he would give that he had so spent all his days. He may guess at it by proportions: for it is certain he shall have a joyful and prosperous night, who hath spent his day holily; and he resigns his Soul with peace into the hands of God, who hath lived in the peace of God

and the works of Religion in his life-time. This consideration is of a real event, it is of a thing that will certainly come to pass. *It is appointed for all men once to die, and after death comes judgment*[s]; the apprehension of which is dreadful, and the presence of it is intolerable, unless by Religion and Sanctity we are disposed for so venerable an appearance.

9. To this may be useful, that we consider the easiness of Christ's yoke [t], the excellencies and sweetnesses that are in Religion, the peace of conscience, the joy of the Holy Ghost, the rejoicing in God, the simplicity and pleasure of virtue, the intricacy, trouble, and business of sin; the blessings and health and reward *of that;* the curses, the sicknesses and sad consequences *of this;* and that if we are weary of the labours of Religion, we must eternally sit still and do nothing: for whatsoever we do contrary to it, is infinitely more full of labour, care, difficulty and vexation.

10. Consider this also; that tediousness of spirit is the beginning of the most dangerous condition and estate in the whole world. For it is a great disposition to the sin against the Holy Ghost: it is apt to bring a man to backsliding and the state of unregeneration, to make him return to his vomit and his sink; and either to make the man impatient, or his condition scrupulous, unsatisfied, irksome and desperate: and *it is better that he had never known the way of godliness, than after the knowledge of it, that he should fall away*[u]. There is not in the world a greater sign that the spirit of reprobation is be-

[s] Heb. ix. 27. [t] See the "Great Exemplar." Part iii. Disc. 15. Of the Easiness of Christian Religion. [u] 2 Pet. ii. 21, 22.

ginning upon a man, than when he is habitually and constantly, or very frequently, weary; and slights or loathes holy Offices.

11. The last remedy that preserves the hope of such a man, and can reduce him to the state of zeal and the love of God, is a pungent, sad, and a heavy affliction; not desperate, but recreated with some intervals of kindness, or little comforts, or entertained with hopes of deliverance: which condition if a man shall fall into, by the grace of God he is likely to recover; but if this help him not, it is infinite odds but he will *quench the Spirit*[x].

SECT. VIII.

OF ALMS.

Love is as communicative as fire, as busy and as active; and it hath four twin-daughters, extreme like each other; and but that the Doctors of the School have done as *Thamar's* Midwife did, who bound a scarlet thread, something to distinguish them, it would be very hard to call them asunder. Their names are, 1. *Mercy;* 2. *Beneficence*, or well-doing; 3. *Liberality;* and 4. *Alms;* which by a special privilege hath obtained to be called after the mother's name, and is commonly called *Charity*. The first or eldest is seated in the affection, and it is that which all the other must attend. For Mercy without Alms is acceptable, when the person is disabled to express outwardly what he heartily desires. But Alms without Mercy are like prayers without devotion, or Re-

[x] 1 Thess. v. 19.

ligion without Humility. 2. *Beneficence*, or well-doing, is a promptness and nobleness of mind, making us to do offices of courtesy and humanity to all sorts of persons in their need, or out of their need. 3. *Liberality* is a disposition of mind opposite to Covetousness; and consists in the despite and neglect of money upon just occasions; and relates to our friends, children, kindred, servants, and other relatives. 4. But *Alms* is a relieving the poor and needy. The first and the last only are duties of Christianity. The second and third are circumstances and adjuncts of these duties: for *Liberality* increases the degree of Alms, making our gift greater; and *Beneficence* extends it to more persons and orders of men, spreading it wider. The former makes us sometimes to give more than we are able; and the latter gives to more than need by the necessity of beggars, and serves the needs and conveniences of persons, and supplies circumstances: whereas, properly, *Alms* are doles and largesses to the necessitous and calamitous people, supplying the necessities of Nature, and giving remedies to their miseries.

Mercy and Alms are the body and Soul of that charity which we must pay to our Neighbour's need; and it is a precept which God therefore enjoined to the world, that the great inequality which He was pleased to suffer in the possessions and accidents of men might be reduced to some temper and evenness; and the most miserable person might be reconciled to some sense and participation of felicity.

Works of Mercy, or the several kinds of corporal Alms.

The works of Mercy are so many as the affections

of Mercy have objects, or as the world hath kinds of misery. Men want meat, or drink, or clothes, or a house, or liberty, or attendance, or a grave. In proportion to these, seven works are usually assigned to Mercy, and there are seven kinds of corporal Alms reckoned. 1. To feed the hungry[y]. 2. To give drink to the thirsty. 3. Or clothes to the naked. 4. To redeem captives. 5. To visit the sick. 6. To entertain strangers. 7. To bury the dead[z]. But many more may be added. Such as are, 8. to give physic to sick persons. 9. To bring cold and starved people to warmth and to the fire; for sometimes clothing will not do it: or this may be done when we cannot do the other. 10. To lead the blind in right ways. 11. To lend money. 12. To forgive debts. 13. To remit forfeitures. 14. To mend high-ways and bridges. 15. To reduce or guide wandering travellers. 16. To ease their labours by accommodating their work with apt instruments; or their journey with beasts of carriage. 17. To deliver the poor from their oppressors. 18. To die for my brother. 19. To pay maidens' dowries, and to procure for them honest and chaste marriages.

Works of spiritual Alms and mercy are,

1. To teach the ignorant. 2. To counsel doubting persons. 3. To admonish sinners *diligently*, *prudently*, *seasonably*, *and charitably*. To which also may be reduced, provoking and encouraging to good works[a]. 4. To comfort the afflicted. 5. To pardon offenders. 6. To suffer and support the weak[b].

[y] Matt. xxv. 35, 36.
[z] Matt. xxvi. 12; 2 Sam. ii. 5.
[a] Heb. x. 24.
[b] 1 Thess. v. 14.

7. To pray for all estates of men, and for relief to all their necessities. To which may be added, 8 To punish or correct refractoriness. 9. To be gentle and charitable in censuring the actions of others. 10. To establish the scrupulous, wavering, and inconstant spirits. 11. To confirm the strong. 12. Not to give scandal. 13. To quit a man of his fear. 14. To redeem maidens from prostitution and publication of their bodies.

To both these kinds a third also may be added of a mixed nature, partly corporal, and partly spiritual: such are, 1. Reconciling enemies; 2. Erecting public Schools of Learning; 3. Maintaining Lectures of Divinity; 4. Erecting Colleges of Religion and retirement from the noises and more frequent temptations of the World; 5. Finding employment for unbusied persons, and putting children to honest trades. For the particulars of Mercy or Alms cannot be narrower than men's needs are: and the old method of Alms is too narrow to comprise them all; and yet the kinds are too many to be discoursed of particularly: only our blessed Saviour. in the precept of *Alms*, uses the instances of *relieving the poor*[c], and *forgiveness of injuries*[d]; and by proportion to these, the rest, whose duty is plain, simple, easy, and necessary, may be determined. But Alms in general are to be disposed of according to the following rules.

Rules for giving Alms.

1. Let no man do Alms of that which is none of his own[e]; for of that he is to make restitution: that is due to the owners, not to the poor; for every man

[c] Matt. xix. 21. [d] Matt. v. 23, 24. [e] S. Greg. vii. l. 110 Epist.

hath need of his own, and that is first to be provided for; and then you must think of the needs of the poor. He that gives the poor what is not his own, makes himself a thief, and the poor to be the receivers. This is not to be understood, as if it were unlawful for a man, that is not able to pay his debts, to give smaller Alms to the poor. He may not give such portions as can in any sense more disable him to do justice: but such, which if they were saved could not advance the other duty, may retire to this, and do here what they may, since in the other duty they cannot do what they should [f]. But generally cheaters and robbers cannot give Alms of what they have cheated and robbed, unless they cannot tell the persons whom they have injured, or the proportions; and in such cases they are to give those unknown portions to the poor by way of restitution; for it is no Alms: only God is the supreme Lord to whom those escheats devolve, and the poor are His Receivers.

2. Of money unjustly taken, and yet voluntarily parted with, we may and are bound to give Alms: such as is money given and taken for false witness, bribes, simoniacal contracts; because the Receiver hath no right to keep it, nor the Giver any right to recall it; it is unjust money, and yet payable to none but the supreme Lord (Who is the person injured) and to His Delegates, that is, the poor. To which I insert these cautions. 1. If the person injured by the unjust sentence of a bribed Judge or by false witness, be poor, he is the proper object and bosom

[f] Præbeant misericordiâ, ut conservetur justitia. *S. Aug.* Prov. iii. 9.

to whom the restitution is to be made. 2. In case of Simony, the Church, to whom the Simony was injurious, is the lap into which the restitution is to be poured[g]; and if it be poor and out of repair, the Alms, or Restitution (shall I call it?) are to be paid to it.

3. There is some sort of gain that hath in it no injustice properly so called; but it is unlawful and *filthy lucre:* such as is, money taken for work done unlawfully upon the *Lord's day;* hire taken for disfiguring oneself, and for being professed jesters; the wages of such as make unjust bargains; and of harlots: of this money there is some preparation to be made before it be given in Alms. The money is infected with the plague, and must pass through the fire or the water before it be fit for Alms: the person must repent and leave the crime, and then minister to the poor.

4. He that gives Alms, must do it in mercy; that is, out of a true sense of the calamity of his brother; first feeling it in himself in some proportion, and then endeavouring to ease himself and the other of their common calamity. Against this Rule they offend, who give Alms out of custom, or to upbraid the poverty of the other, or to make him mercenary and obliged, or with any unhandsome circumstances.

5. He that gives Alms, must do it with a single eye, and heart[h]; that is, without designs to get the praise of men[i]: and if he secures that, he may either give them publicly or privately: for Christ intended only to provide against pride and hypocrisy, when He bade Alms to be given in secret[k]; it being other-

[g] Decret. ep. tit. de Simoniâ.
[h] Rom. xii. 8.
[i] Matt. vi. 1.
[k] Ib. 4.

wise one of His commandments, *that our light should shine before men*[l]: this is more excellent, that is more safe.

6. To this also appertains, that he who hath done a good turn, should so forget it, as not to speak of it[m]: but he that boasts it or upbraids it, hath paid himself, and lost the nobleness of the charity.

7. Give Alms with a cheerful heart and countenance, *not grudgingly or of necessity, for God loveth a cheerful giver*[n], and therefore give quickly when the power is in thy hand, and the need is in thy Neighbour, and thy Neighbour at the door. He gives twice, that relieves speedily.

8. According to thy ability give to all men that need[o]: and, in equal needs, give first to good men, rather than to bad men[p]; and if the needs be unequal do so too; provided that the need of the poorest be not violent or extreme: but if an evil man be in extreme necessity, he is to be relieved rather than a good man who can tarry longer, and may subsist without it. And if he be a good man, he will desire it should be so: because himself is bound to save the life of his brother with doing some inconvenience to himself: and no difference of virtue or vice can make the ease of one beggar equal with the life of another.

9. Give no Alms to vicious persons, if such Alms will support their sin: as if they will continue in idleness, ("*if they will not work, neither let them eat*[q];") or if they will spend it in drunkenness, or wantonness: such persons, when they are reduced to very great want, must be relieved in such proportions as

[l] Matt. v. 16. [m] Qui dedit beneficium, taceat; narret, qui accepit. *Sen.*
[n] 2 Cor. ix. 7. [o] Luke vi. 30. [p] Gal. vi. 10. [q] 2 Thess. iii. 10.

may not relieve their dying lust, but may refresh their faint or dying bodies.

10. The best objects of charity are poor housekeepers, that labour hard, and are burdened with many children; or Gentlemen fallen into sad poverty, especially if by innocent misfortune, (and if their crimes brought them into it, yet they are to be relieved according to the former rule;) persecuted persons, widows, and fatherless children, putting them to honest trades or schools of learning. And search into the needs of numerous and meaner families[r]: for there are many persons that have nothing left them but misery and modesty; and towards such we must add two circumstances of Charity. 1. To enquire them out, and 2. to convey our relief to them so as we do not make them ashamed.

11. Give, looking for nothing again[s]; that is, without consideration of future advantages: give to children, to old men, to the unthankful, and the dying, and to those you shall never see again: for else your Alms or courtesy is not charity, but traffic and merchandise: and be sure that you omit not to relieve the needs of your enemy and the injurious; for so possibly you may win him to yourself; but do you intend the winning him to God.

12. Trust not your Alms to intermedial, uncertain, and under-dispensers: by which rule is not only intended the securing your Alms in the right channel; but the humility of your person, and that which the Apostle calls *the labour of love*[t]. And if you converse in Hospitals and Almshouses, and minister with your own hand what your heart hath first decreed; you

[r] Psal. xli. 1. [s] Luke vi. 35. [t] 1 Thess. i. 3.

will find your heart endeared and made familiar with the needs and with the persons of the poor; those excellent images of Christ.

13. Whatsoever is superfluous in thy estate, is to be dispensed in Alms. *He that hath two coats must give to him that hath none*[u]; that is, he that hath beyond his need, must give that which is beyond it. Only, among needs we are to reckon, not only what will support our life, but also what will maintain the decency of our estate and person; not only in present needs, but in all future necessities, and very probable contingencies; but no further: we are not obliged beyond this, unless we see very great, public, and calamitous necessities. But yet, if we do extend beyond our measures, and give more than we are able, we have the *Philippians*[x] and many holy persons for our precedent, we have S. *Paul* for our encouragement[y], we have Christ for our counsellor, we have God for our rewarder, and a great treasure in Heaven for our recompense and restitution. But I propound it to the consideration of all Christian people, that they be not nice and curious, fond and indulgent to themselves, in taking accounts of their personal conveniences; and that they make their proportions moderate and easy, according to the order and manner of Christianity: and the consequent will be this; that the poor will more plentifully be relieved, themselves will be more able to do it, and the duty will be less chargeable, and the owners of estates charged with fewer accounts in the spending them. It cannot be denied, but in the expenses of all liberal and great personages many

[u] Luke iii. 11. [x] 2 Cor. viii. 1—4; Phil. iv. 15.
[y] Ib. and 2 Cor. xii. 14, 15.

things might be spared; some superfluous servants, some idle meetings, some unnecessary and imprudent feasts, some garments too costly, some unnecessary law-suits, some vain journeys: and when we are tempted to such needless expenses, if we shall descend to moderation, and lay aside the surplusage, we shall find it with more profit to be laid out upon the poor members of Christ, than upon our own with vanity. But this is only intended to be an advice in the manner of doing Alms: for I am not ignorant that great variety of clothes always have been permitted to Princes, and Nobility, and others in their proportion; and they usually give those clothes as rewards to servants, and other persons needful enough, and then they may serve their own fancy and their duty too: but it is but reason and Religion to be careful that they be given to such only, where duty, or prudent liberality, or alms, determine them; but in no sense let them do it so as to minister to vanity, to luxury, to prodigality. The like also is to be observed in other instances. And if we once give our minds to the study and arts of Alms, we shall find ways enough to make this duty easy, profitable, and useful.

1. He that plays at any game, must resolve beforehand to be indifferent to win or lose: but if he gives to the poor all that he wins, it is better than to keep it to himself: but it were better yet, that he lay by so much as he is willing to lose, and let the game alone, and by giving so much Alms traffic for eternity. That is one way.

2. Another is, keeping the fasting days of the Church; which, if our condition be such as to be able to cast our accounts, and make abatements for our

wanting so many meals in the whole year, (which by the old appointment did amount to 153, and since most of them are fallen into desuetude, we may make up as many of them as we please by voluntary Fasts,) we may from hence find a considerable relief for the poor. But if we be not willing sometimes to fast that our brother may eat, we should ill die for him. S. *Martin* had given all that he had in the world to the poor, save one coat; and that also he divided between two beggars. A Father in the Mount of *Nitria* was reduced at last to the inventory of one Testament, and that book also was tempted from him by the needs of one whom he thought poorer than himself. Greater yet: S. *Paulinus* sold himself to slavery to redeem a young man, for whose captivity his Mother wept sadly: and it is said that S. *Katherine* sucked the envenomed wounds of a villain who had injured her most impudently. And I shall tell you of a greater Charity than all these put together: Christ gave Himself to shame and death to redeem His enemies from bondage, and death, and hell.

3. Learn of the frugal man, and only avoid sordid actions, and turn good husband, and change your arts of getting into providence for the poor, and we shall soon become rich in good works: and why should we not do as much for charity, as for covetousness; for Heaven, as for the fading world; for God and the Holy *Jesus*, as for the needless superfluities of back and belly?

14. In giving Alms to beggars and persons of that low rank, it is better to give little to each, that we may give to the more; so extending our alms to many persons: but in charities of Religion, as building Hos-

pitals, Colleges, and Houses for Devotion, and supplying the accidental wants of decayed persons, fallen from great plenty to great necessity, it is better to unite our Alms than to disperse them; to make a noble relief or maintenance to one, and to restore him to comfort, than to support only his natural needs, and keep him alive only, unrescued from sad discomforts.

15. The Precept of Alms or Charity binds not indefinitely to all the instances and kinds of Charity: for he that delights to feed the poor, and spends all his portion that way, is not bound to enter into prisons and redeem captives: but we are obliged by the presence of circumstances, and the special disposition of Providence, and the pitiableness of an object, to this or that particular act of charity. The eye is the sense of mercy, and the bowels are its organ; and that enkindles pity, and pity produces alms: *when the eye sees what it never saw, the heart will think what it never thought:* but when we have an object present to our eye, then we must pity; for there the Providence of God hath fitted our charity with circumstances. He that is in thy sight or in thy neighbourhood, is fallen into the lot of thy charity.

16. If thou hast no money, yet thou must have mercy[z]; and art bound to pity the poor, and pray for them, and throw thy holy desires and devotions into the treasure of the Church: and if thou doest what thou art able, be it little or great, corporal or spiritual, the charity of Alms or the charity of prayers, a cup of wine or a cup of water[a], if it be but *love to the brethren*[b], or a desire to help all or any of Christ's poor;

[z] Luke xii. 42; Acts iii. 6. [a] Matt. x. 42; Mark ix. 41. [b] 1 Pet. i. 22.

it shall be *accepted according to what a man hath, not according to what he hath not*[c]. For *love* is all this, and all the other Commandments: and it will express itself, where it can; and where it cannot, yet it is *love* still, and it is also *sorrow* that it cannot.

Motives to Charity.

The motives to this duty are such as Holy Scripture hath propounded to us, by way of consideration and proposition of its excellencies and consequent reward. 1. There is no one duty which our blessed Saviour did recommend to His Disciples with so repeated an injunction, as this of Charity and Alms[d]. To which add the words spoken by our Lord, *It is better to give than to receive*[e]. And when we consider how great a blessing it is, that we beg not from door to door; it is a ready instance of our thankfulness to God, for His sake to relieve them that do. 2. This duty is that alone, whereby the future day of Judgment shall be transacted. For nothing but Charity and Alms is that whereby Christ shall declare the Justice and mercy of the eternal sentence[f]. Martyrdom itself is not there expressed; and no otherwise involved, but as it is the greatest Charity. 3. Christ made Himself the greatest and daily example of Alms or Charity. He went up and down doing good, preaching the Gospel, and healing all diseases: and God the Father is imitable by us in nothing but in purity and mercy. 4. Alms given to the poor redound to the emolument of the Giver both temporal and eternal[g]. 5. They

[c] 2 Cor. viii. 12.
[d] Matt. vi. 4, xix. 21, xv. 32; Luke xi. 41, xii. 33.
[e] Acts xx. 35.
[f] Matt. xxv. 34—46.
[g] Phil. iv. 17.

are instrumental to the remission of sins[h]: our forgiveness and mercy to others being made the very rule and proportion of our confidence and hope and our prayer to be forgiven ourselves. 6. It is a treasure in Heaven[i]; it procures friends when we die[k]. It is reckoned as done to Christ whatsoever we do to our poor brother[l]; and therefore, when a poor man begs for Christ His sake, if he have reason to ask for Christ His sake, give it him if thou canst. Now every man hath title to ask for Christ's sake, whose need is great, and himself unable to cure it, and if the man be a Christian. Whatsoever charity Christ will reward, all that is given for Christ's sake; and therefore it may be asked in His name: but every man, that uses that sacred name for an endearment, hath not a title to it; neither he, nor his need. 7. It is one of the wings of prayer, by which it flies to the throne of grace[m]. 8. It crowns all the works of piety. 9. It causes thanksgiving to God on our behalf[n]. 10. And the bowels of the poor bless us, and they pray for us[o]. 11. And that portion of our estate, out of which a tenth, or a fifth, or a twentieth, or some offering to God for Religion and the poor, goes forth, certainly returns with a great blessing[p] upon all the rest[q]. It is like the effusion of oil by the *Sidonian* woman; as long as she pours into empty vessels, it could never cease running[r]: or like the widow's barrel of meal; it consumes not as long as she fed the prophet[s]. 12. The sum of all is contained in the words

[h] Acts x. 4; Heb. xiii. 16; Dan. iv. 27. [i] Matt. xix. 21. [k] Luke xvi. 9. [l] Matt. xxv. 40. [m] Acts x. 4. [n] 2 Cor. ix. 12, 13. [o] Ib. 14. [p] Ib. 10.
[q] Nunquam memini me legisse mala morte mortuum, qui libenter opera charitatis exercuit. S. Hieron. Ep. ad Nepot.
[r] 2 Kings iv. 6. [s] 1 Kings xvii. 15, 16.

of our blessed Saviour; *Give alms of such things as you have; and, behold, all things are clean unto you*[t]. 13. To which may be added, that charity or mercy is the peculiar character of God's Elect, and a sign of predestination; which advantage we are taught by S. *Paul*: "*Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindness*, &c. *Forbearing one another, and forgiving one another, if any man have a quarrel against any*[u]." The result of all which we may read in the words of S. *Chrysostom*: *To know the art of Alms, is greater than to be crowned with the Diadem of Kings. And yet to convert one Soul is greater than to pour out ten thousand talents into the baskets of the poor.*

But because giving Alms is an act of the virtue of mercifulness, our endeavour must be by proper arts to mortify the parents of unmercifulness; which are, 1. Envy, 2. Anger, and 3. Covetousness: in which we may be helped by the following rules or instruments.

Remedies against Unmercifulness and Uncharitableness.

1. *Against Envy, by way of consideration.*

Against Envy I shall use the same arguments I would use to persuade a man from the fever or the dropsy. 1. Because it is a disease: it is so far from having pleasure in it, or a temptation to it, that it is full of pain, a great instrument of vexation; it eats the flesh, and dries up the marrow, and makes hollow eyes, and lean cheeks, and a pale face. 2. It is nothing but a direct resolution never to enter into Heaven by the way of noble pleasure taken in the good of others.

[t] Luke xi. 41. [u] Coloss. iii. 12, 13.

3. It is most contrary to God: and 4. A just contrary state to the felicities and actions of Heaven; where every star increases the light of the other, and the multitude of guests at the supper of the Lamb makes the eternal meal more festival. 5. It is perfectly the state of Hell, and the passion of Devils: for they do nothing but despair in themselves, and envy others' quiet or safety, and yet cannot rejoice either in their good or in their evil, although they endeavour to hinder that, and procure this, with all the devices and arts of malice and of a great understanding. 6. Envy can serve no end in the world; it cannot please anything, nor do anything, nor hinder anything, but the content and felicity of him that hath it. 7. Envy can never pretend to justice, as hatred and uncharitableness sometimes may: for there may be causes of hatred; and I may have wrong done me, and then hatred hath some pretence, though no just argument. But no man is unjust or injurious, for being prosperous or wise. 8. And therefore many men *profess* to hate another, but *no man owns envy*, as being an enmity and displeasure for no cause but goodness or felicity: Envious men being like *Cantharides* and Caterpillars, that delight most to devour ripe and most excellent fruits. 9. It is of all crimes the basest: for malice and anger are appeased with benefits, but envy is exasperated, as envying to fortunate persons both their power and their will to do good; and never leaves murmuring till the envied person be levelled, and then only the Vulture leaves to eat the liver. For if his Neighbour be made miserable, the envious man is apt to be troubled: like him that is so long unbuilding the turrets till all the roof is low or flat, or that the

stones fall upon the lower buildings, and do a mischief that the man repents of.

2. *Remedies against Anger by way of Exercise.*

The next enemy to mercifulness and the grace of Alms is Anger: against which there are proper instruments both in Prudence and Religion.

1. Prayer is the great remedy against Anger: for it must suppose it in some degree removed before we pray, and then it is the more likely it will be finished when the prayer is done. We must lay aside the act of Anger, as a preparatory to prayer; and the curing the habit will be the effect and blessing of prayer: so that if a man, to cure his anger, resolves to address himself to God by prayer, it is first necessary that by his own observation and diligence he lay the anger aside, before his prayer can be fit to be presented: and when we so pray, and so endeavour, we have all the blessings of prayer which God hath promised to it, to be our security for success.

2. If Anger arises in thy breast, instantly seal up thy lips, and let it not go forth [v]: for, like fire when it wants vent, it will suppress itself. It is good *in a Fever* to have a tender and a smooth tongue; but it is better that it be so *in anger:* for if it be rough and distempered, *there* it is an ill sign, but *here* it is an ill cause. Angry passion is a fire, and angry words are like breath to fan them; together they are like steel and flint sending out fire by mutual collision. Some men will discourse themselves into passion, and if their neighbour be enkindled too, together they flame with rage and violence.

[v] Ps. xxxix. 1, 2.

3. Humility is the most excellent natural cure for anger in the world: for he that by daily considering his own infirmities and failings makes the error of his neighbour or servant to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the levities, or misfortunes, or indiscretions, of another; greater than which he considers that he is very frequently and more inexcusably guilty of.

4. Consider the example of the ever-blessed *Jesus*, who suffered all the contradictions of sinners [x], and received all affronts and reproaches of malicious, rash, and foolish persons; and yet in all them was as dispassionate and gentle as the morning Sun in Autumn: and in this also He propounded Himself imitable by us. For if innocence itself did suffer so great injuries and disgraces, it is no great matter for us quietly to receive all the calamities of fortune, and indiscretion of servants, and mistakes of friends, and unkindnesses of kindred, and rudenesses of enemies; since we have deserved these and worse, even Hell itself.

5. If we be tempted to Anger in the Actions of government and Discipline to our inferiors, (in which case anger is permitted so far as it is prudently instrumental to government, and only is a sin when it is excessive and unreasonable, and apt to disturb our own discourse, or to express itself in imprudent words or violent actions;) let us propound to ourselves the example of God the Father; Who at the same time and with the same tranquillity decreed Heaven and Hell, the joys of blessed Angels and Souls, and the torments of devils and accursed spirits: and at the

[x] Heb. xii. 3.

day of Judgment, when all the World shall burn under His feet, God shall not be at all inflamed, or shaken in His essential seat and centre of tranquillity and joy. And if at first the cause seems reasonable, yet defer to execute thy anger till thou mayest better judge. For, as *Phocion* told the *Athenians*, who upon the first news of the death of *Alexander* were ready to revolt, Stay a while, for if the King be not dead, your haste will ruin you; but if he be dead, your stay cannot prejudice your affairs, for he will be dead to-morrow as well as to-day: so, if thy servant or inferior deserve punishment, staying till to-morrow will not make him innocent; but it may possibly preserve thee so, by preventing thy striking a guiltless person, or being furious for a trifle.

6. Remove from thyself all provocations and incentives to Anger: especially, 1. Games of chance, and great wager. *Patroclus* killed his friend, the son of *Amphidamas*, in his rage and sudden fury, rising upon a cross game at tables. Such also are petty curiosities and worldly business and carefulness about it; but manage thyself with indifferency, or contempt of those external things, and do not spend a passion upon them; for it is more than they are worth. But they that desire but few things, can be crossed but in a few[y]. 2. In not heaping up with an ambitious or curious prodigality any very curious or choice utensils, seals, jewels, glasses, precious stones; because those very many accidents, which happen in the spoiling or loss of these rarities, are in event an irresistible cause of violent anger. 3. Do not entertain nor suffer tale-bearers: for they abuse our ears first, and then our credulity,

[y] Qui pauca requirunt, non multis excidunt.—Plut.

and then steal our patience; and it may be for a lie: and if it be true, the matter is not considerable; or if it be, yet it is pardonable. And we may always escape with patience at one of these outlets: either 1. By not hearing slanders, or 2. by not believing them, or 3. by not regarding the thing, or 4. by forgiving the person. 4. To this purpose also it may serve well if we choose (as much as we can) to live with peaceable persons; for that prevents the occasions of confusion: and if we live with prudent persons, they will not easily occasion our disturbance. But because these things are not in many men's power, therefore I propound this rather as a felicity than a remedy or a duty, and an art of prevention rather than of cure.

7. Be not inquisitive into the affairs of other men, nor the faults of thy servants, nor the mistakes of thy friends; but what is offered to you, use according to the former rules; but do not thou go out to gather sticks to kindle a fire to burn thine own house. And add this; If my friend said or did well in that for which I am angry, I am in the fault, not he; but if he did amiss, he is in the misery, not I: for either he was deceived, or he was malicious; and either of them both is all one with a miserable person: and that is an object of pity, not of anger.

8. Use all reasonable discourses to excuse the faults of others; considering that there are many circumstances of time, of person, of accident, of inadvertency, of infrequency, of aptness to amend, of sorrow for doing it: and it is well that we take any good in exchange; for the evil is done or suffered.

9. Upon the rising of anger, instantly enter into a deep consideration of the joys of Heaven, or the pains

of Hell: for *fear and joy are naturally apt to appease this violence*[z].

10. In contentions be always passive, never active; upon the defensive, not the assaulting part: and then also give a gentle answer, receiving the furies and indiscretions of the other like a stone into a bed of moss and soft compliance; and you shall find it sit down quietly: whereas anger and violence make the contention loud and long, and injurious to both the parties.

11. In the actions of Religion be careful to temper all thy instances with meekness, and the proper instruments of it: and if thou beest apt to be angry, neither fast violently, nor entertain the too-forward heats of zeal; but *secure thy duty* with constant and regular actions, and *a good temper of body* with convenient refreshments and recreations.

12. If Anger rises suddenly and violently, first restrain it with consideration, and then let it end in a hearty prayer for him that did the real or seeming injury. The former of the two stops its growth, and the latter quite kills it, and makes amends for its monstrous and involuntary birth.

Remedies against Anger, by way of consideration.

1. Consider that Anger is a professed enemy to Counsel; it is a direct storm, in which no man can be heard to speak or call from without: for if you counsel gently, you are despised; if you urge it and be vehement, you provoke it more. Be careful therefore to lay up beforehand a great stock of reason and prudent consideration, that like a besieged town you

[z] Homer.

may be provided for, and be defensible from within, since you are not likely to be relieved from without. Anger is not to be suppressed but by something that is as inward as itself, and more habitual. To which purpose add, that, 2. Of all passions it endeavours most to make Reason useless. 3. That it is a universal poison, of an infinite object: for no man was ever so amorous, as to love a Toad; none so envious, as to repine at the condition of the miserable; no man so timorous, as to fear a dead Bee; but Anger is troubled at every thing, and every man, and every accident; and therefore, unless it be suppressed, it will make a man's condition restless. 4. If it proceeds from a great cause, it turns to fury; if from a small cause, it is peevishness: and so is always either terrible, or ridiculous. 5. It makes a man's body monstrous, deformed, and contemptible; the voice horrid; the eyes cruel; the face pale or fiery; the gait fierce; the speech clamorous and loud. 6. It is neither manly, nor ingenuous. 7. It proceeds from softness of spirit and pusillanimity; which makes that women are more angry than men, sick persons more than the healthful, old men more than young, unprosperous and calamitous people than the blessed and fortunate. 8. It is a passion fitter for flies and insects, than for persons professing nobleness and bounty. 9. It is troublesome, not only to those that suffer it, but to them that behold it; there being no greater incivility of entertainment, than for the cook's fault, or the negligence of the servants, to be cruel, or outrageous, or unpleasant, in the presence of the guests. 10. It makes marriage to be a necessary and unavoidable trouble; friendships, and societies, and familiarities, to be intolerable. 11. It

multiplies the evils of drunkenness, and makes the levities of wine to run into madness. 12. It makes innocent jesting to be the beginning of tragedies. 13. It turns friendship into hatred; *it makes a man lose himself, and his Reason, and his argument, in disputation. *It turns the desires of knowledge into an itch of wrangling. *It adds insolency to power. *It turns justice into cruelty, and judgment into oppression. *It changes discipline into tediousness and hatred of liberal institutions. *It makes a prosperous man to be envied, and the unfortunate to be unpitied. *It is a confluence of all the irregular passions: there is in it envy and sorrow, fear and scorn, pride and prejudice, rashness and inconsideration, rejoicing in evil and a desire to inflict it, self-love, impatience, and curiosity. *And lastly, though it be very troublesome to others, yet it is most troublesome to him that hath it.

In the use of these arguments and the former exercises, be diligent to observe, lest, in your desires to suppress anger, you be passionate and angry at yourself for being angry; like physicians, who give a bitter potion when they intend to eject the bitterness of choler; for this will provoke the person, and increase the passion. But placidly and quietly set upon the mortification of it: and attempt it first for a day; resolving that day not at all to be angry, and to be watchful and observant; for a day is no great trouble: but then, after one day's watchfulness it will be as easy to watch two days as at first it was to watch one day; and so you may increase till it becomes easy and habitual.

Only observe, that such an anger alone is criminal,

which is against charity to myself or my Neighbour; but anger against sin is a holy zeal[a], and an effect of love to God and my brother, for whose interest I am passionate, like a concerned person: and if I take care that my anger makes no reflection of scorn or cruelty upon the offender, or of pride and violence, or transportation to myself, anger becomes charity and duty. And when one commended *Charilaus*, the King of *Sparta*, for a gentle, a good, and a meek Prince, his colleague said well, *How can he be good, who is not an enemy even to vicious persons*[b]?

3. *Remedies against Covetousness, the third enemy of Mercy.*

Covetousness is also an enemy to Alms, though not to all the effects of mercifulness: but this is to be cured by the proper motives to charity before mentioned, and by the proper rules of justice; which being secured, the arts of getting money are not easily made criminal. To which also we may add,

1. Covetousness makes a man miserable; because riches are not means to make a man happy: and unless felicity were to be bought with money, he is a vain person who admires heaps of gold and rich possessions. For what *Hippomachus* said to some persons who commended a tall man as fit to be a Champion in the Olympic games, "It is true (said he) if the crown hang so high that the longest arm could reach it;" the same we may say concerning riches; they were excellent things, if the richest man were certainly the wisest and the best: but as they are, they are nothing to be wondered at, because they con-

[a] Mark iii. 5. [b] Plutar. de odio et invidia.

tribute nothing towards felicity: which appears, because some men choose to be miserable that they may be rich, rather than be happy with the expense of money and doing noble things.

2. Riches are useless and unprofitable; for beyond our needs and conveniences nature knows no use of riches: and they say, that the Princes of *Italy*, when they sup alone, eat out of a single dish, and drink in a plain glass, and the wife eats without purple; *for nothing is more frugal than the back and belly*, if they be used as they should: but when they would entertain the eyes of strangers, when they are vain and would make a noise; then riches come forth to set forth the spectacle, and furnish out *the Comedy of wealth, of vanity*. No man can with all the wealth in the world buy so much skill as to be a good lutenist; he must go the same way that poor people do, he must learn and take pains: much less can he buy constancy or chastity or courage; nay, not so much as the contempt of riches: and by possessing more than we need, we cannot obtain so much power over our Souls as not to require more. And certainly riches must deliver me from no evil, if the possession of them cannot take away the longing for them. If any man be thirsty, drink cools him; if he be hungry, eating meat satisfies him: and when a man is cold and calls for a warm cloak, he is pleased if you give it him; but you trouble him if you load him with six or eight cloaks. Nature rests and sits still, when she hath her portion; but that which exceeds it, is a trouble and a burden: and therefore in true philosophy, No man is rich but he that is poor, according to the common account: for, when God hath satisfied those needs which He made,

that is, all that is natural; whatsoever is beyond it, is thirst and a disease: and unless it be sent back again in charity or religion, can serve no end but vice or vanity: it can increase the appetite or represent the man poorer, and full of a new and artificial, unnatural need; but it never satisfies the need it makes, or makes the man richer. *No wealth can satisfy the covetous desire of wealth.*

3. Riches are troublesome; but the satisfaction of those appetites which God and Nature hath made, are cheap and easy: for who ever paid use-money for bread and onions and water to keep him alive? But when we covet after houses of the frame and design of *Italy*, or long for jewels, or for my next neighbour's field, or horses from *Barbary*, or the richest perfumes of *Arabia*, or *Galatian* mules, or fat Eunuchs for our slaves from *Tunis*, or rich coaches from *Naples*, then we can never be satisfied till we have the best thing that is fancied, and all that can be had, and all that can be desired, and that we can lust no more: but before we come to the one half of our first wild desires, we are the bondmen of usurers, and of our worse tyrant appetites, and the tortures of envy and impatience. But I consider that those who drink on still when their thirst is quenched, or eat after they have well dined, are forced to vomit not only their superfluity, but even that which at first was necessary: so those that covet more than they can temperately use, are oftentimes forced to part even with that patrimony which would have supported their persons in freedom and honour, and have satisfied all their reasonable desire.

4. Contentedness is therefore health, because Covet-

ousness is a direct sickness: and it was well said of *Aristippus*, (as *Plutarch* reports him) If any man after much eating and drinking be still unsatisfied, he hath no need of more meat or more drink, but of a Physician; he more needs to be purged than to be filled: and therefore since Covetousness cannot be satisfied, it must be cured by emptiness and evacuation. The man is without remedy, unless he be reduced to the scantling of nature, and the measures of his personal necessity. Give to a poor man a house, and a few cows, pay his little debt, and set him on work, and he is provided for, and quiet: but when a man enlarges beyond a fair possession, and desires another lordship, you spite him if you let him have it; for by that he is one degree the further off from rest in his desires and satisfaction; and now he sees himself in a bigger capacity to a larger fortune; and he shall never find his period, till you begin to take away something of what he hath; for then he will begin to be glad to keep that which is left: but reduce him to nature's measures, and there he shall be sure to find rest: for there no man can desire beyond his belly-full, and when he wants that, any one friend or charitable man can cure his poverty; but all the world cannot satisfy his Covetousness.

5. Covetousness is the most fantastical and contradictory disease in the whole world; it must therefore be incurable; because it strives against its own cure. No man therefore abstains from meat, because he is hungry; nor from wine, because he loves it and needs it: but the covetous man does so: for he desires it passionately, because he says he needs it; and when he hath it, he will need it still; because he

dares not use it. He gets clothes, because he cannot be without them; but when he hath them, then he can: as if he needed corn for his granary, and clothes for his wardrobe, more than for his back and belly. For Covetousness pretends to heap much together for fear of want; and yet after all his pains and purchase, he suffers that really, which at first he feared vainly; and by not using what he gets, he makes that suffering to be actual, present, and necessary, which in his lowest condition was but future, contingent, and possible. It stirs up the desire, and takes away the pleasure of being satisfied. It increases the appetite, and will not content it: it swells the *principal* to no purpose; and lessens the *use* to all purposes; disturbing the order of nature, and the designs of God; making *money* not to be the instrument of exchange or charity, nor corn to feed himself or the poor, nor wool to clothe himself or his brother, nor wine to refresh the sadness of the afflicted, nor his oil to make his own countenance cheerful; but all these to look upon, and to tell over, and to take accounts by, and make himself considerable, and wondered at by fools; that while he lives he may be called rich; and when he dies may be accounted miserable: and like the dish-makers of *China*, may leave a greater heap of dirt for his nephews, while he himself hath a new lot fallen to him in the portion of *Dives*[c]. But thus the Ass carried wood and sweet herbs to the Baths, but was never washed or perfumed himself: he heaped up sweets for others, while himself was filthy with smoke and ashes. And yet it is considerable; If the man can be content to

[c] Luke xvi. 22, 23.

feed hardly, and labour extremely, and watch carefully, and suffer affronts and disgrace, that he may get money more than he uses in his temperate and just needs, with how much ease might this man be happy? and with how great uneasiness and trouble does he make himself miserable? For he takes pains to get content, and when he might have it, he lets it go. He might better be content with a virtuous and quiet poverty, than with an artificial, troublesome, and vicious. The same diet and a less labour would at first make him happy, and for ever after rewardable.

6. The sum of all is that which the Apostle says, *Covetousness is Idolatry*[d]; that is, it is an admiring money for itself, not for its use; it relies upon money, and loves it more than it loves God and Religion: and *it is the root of all evil*[e]; it teaches men to be cruel and crafty, industrious in evil, full of care and malice; it devours young heirs, and grinds the face of the poor, and undoes those who specially belong to God's protection, helpless, craftless, and innocent people; it enquires into our parents' age, and longs for the death of our friends; it makes friendship an art of rapine, and changes a partner into a vulture, and a companion into a thief; and after all this, it is for no good to itself; for it dare not spend those heaps of treasure which it snatched: and men hate serpents and basilisks worse than lions and bears; for these kill because they need the prey, but they sting to death and eat not. And if they pretend all this care and heap for their heirs, (like the mice of *Africa* hiding the golden ore in their bowels, and

[d] Col. iii. 5. [e] 1 Tim. vi. 10.

refusing to give back the indigested gold till their guts be out,) they may remember, that what was unnecessary for themselves, is as unnecessary for their sons; and why cannot they be without it as well as their fathers who did not use it? And it often happens, that to the sons it becomes an instrument to serve some lust or other; that, as the gold was useless to their fathers, so may the sons be to the public; fools or prodigals, loads to their country, and the curse and punishment of their father's avarice: and yet all that wealth is short of one blessing; but it is a load, coming with a curse, and descending from the family of a long-derived sin. However, the Father transmits it to the son, and it may be the son to one more, till a tyrant, or an oppressor, or a war, or change of government, or the usurer, or folly, or an expensive vice, makes holes in the bottom of the bag, and the wealth runs out like water, and flies away like a bird from the hand of a child.

7. Add to these the consideration of the advantages of poverty; that it is a state freer from temptation, secure in dangers, but of one trouble, safe under the Divine Providence, cared for in Heaven by a daily ministration, and for whose support God makes every day a new decree; a state of which Christ was pleased to make open profession, and many wise men daily make vows: that a rich man is but like a pool, to whom the poor run, and first trouble it, and then draw it dry: that he enjoys no more of it than according to the few and limited needs of a man; he cannot eat like a wolf or an elephant: that variety of dainty fare ministers but to sin and sicknesses: that the poor man feasts oftener

than the rich; because every little enlargement is a feast to the poor, but he that feasts every day feasts no day, there being nothing left to which he may beyond his ordinary extend his appetite: that the rich man sleeps not so soundly as the poor labourer; that his fears are more, and his needs are greater; (for who is poorer, he that needs 5*l.* or he that needs 5,000*l.*?) the poor man hath enough to fill his belly, and the rich hath not enough to fill his eye: that the poor man's wants are easy to be relieved by a common charity, but the needs of rich men cannot be supplied but by princes; and they are left to the temptation of great vices to make reparation of their needs; and the ambitious labours of men to get great estates is but like the selling of a fountain to buy a fever; a parting with content to buy necessity; a purchase of an unhandsome condition at the price of infelicity: that Princes, and they that enjoy most of the world, have most of it but in title, and supreme rights, and reserved privileges, pepper-corns, homages, trifling services and acknowledgments; the real use descending to others to more substantial purposes. These considerations may be useful to the curing of Covetousness, that, the grace of mercifulness enlarging the heart of a man, his hand may not be contracted, but reached out to the poor in Alms.

SECT. IX.

OF REPENTANCE.

Repentance of all things in the World makes the greatest change: it changes things in Heaven and Earth: for it changes the whole Man from sin to

grace, from vicious habits to holy customs, from unchaste bodies to Angelical Souls, from swine to philosophers, from drunkenness to sober counsels: and God Himself, *with whom is no variableness or shadow of change*[f], is pleased, by descending to our weak understandings, to say that He changes also upon man's Repentance; that He alters His decrees, revokes His sentence, cancels the bills of accusation, throws the records of shame and sorrow from the court of Heaven, and lifts up the sinner from the grave to life, from his prison to a throne, from Hell and the guilt of eternal torture, to Heaven and to a title to never-ceasing felicities. If we be *bound on Earth*, we *shall be bound in Heaven*[g]; if we be absolved here, we shall be loosed there: if we repent, God will repent, and not send the evil upon us which we had deserved.

But Repentance is a conjugation and society of many duties; and it contains in it all the parts of a holy life, from the time of our return to the day of our death inclusively; and it hath in it some things specially relating to the sins of our former days, which are now to be abolished by special arts, and have obliged us to special labours, and brought in many new necessities, and put us into a very great deal of danger. And because it is a duty consisting of so many parts and so much employment, it also requires much time, and leaves a man in the same degree of hope of pardon, as is his restitution to the state of righteousness and holy living, for which we covenanted in Baptism. For we must know that there is but one Repentance in a man's whole life, if repentance be taken in the proper and strict Evan-

[f] James i. 17. [g] Matt. xviii. 18.

gelical Covenant sense, and not after the ordinary understanding of the word; That is, we are but once to change our whole state of life, from the power of the Devil and his entire possession, from the state of sin and death, from the body of corruption, to the life of grace, to the possession of *Jesus*, to the kingdom of the Gospel: and this is done in the baptism of water, or in the baptism of the Spirit, when the first rite comes to be verified by God's grace coming upon us, and by our obedience to the heavenly calling, we working together with God. After this change, if ever we fall into the contrary state, and be wholly estranged from God and Religion, and profess ourselves servants of unrighteousness, God hath made no more covenant of restitution to us, there is no place left for any more Repentance, or entire change of condition, or new birth: a man can be regenerated but once: And such are voluntary malicious Apostates, Witches, obstinate, impenitent persons, and the like. But if we be overtaken by infirmity, or enter into the marches or borders of this estate, and commit a grievous sin, or ten, or twenty, so we be not in the entire possession of the Devil, we are for the present in a damnable condition if we die; but if we live, we are in a recoverable condition; for so we may repent often. We repent or rise from death but once, but from sickness many times; and by the grace of God we shall be pardoned, if so we repent. But our hopes of pardon are just as is the Repentance: which, if it be timely, hearty, industrious, and effective, God accepts; not by weighing grains or scruples, but by estimating the great proportions of our life. A hearty endeavour and an

effectual general change shall get the pardon: the unavoidable infirmities, and past evils, and present imperfections, and short interruptions, against which we watch, and pray, and strive, being put upon the accounts of the Cross, and paid for by the holy *Jesus*. This is the state and condition of Repentance: its parts and actions must be valued according to the following rules.

Acts and parts of Repentance.

1. He that repents truly, is greatly sorrowful for his past sins: not with a superficial sigh or tear, but a pungent afflictive sorrow; such a sorrow as hates the sin so much, that the man would choose to die rather than act it any more: This sorrow is called in Scripture "*a weeping sorely, a weeping with bitterness of heart, a weeping day and night, a sorrow of heart, a breaking of the spirit, mourning like a dove, and chattering like a swallow*[h]:" and we may read the degree and manner of it by the Lamentations and sad accents of the prophet *Jeremy*, when he wept for the sins of the nation; by the heart-breaking of *David*, when he mourned for his murder and adultery[i]; and the bitter weeping of S. *Peter*, after the shameful denying of his Master[k]. *The expression of this sorrow differs according to the temper of the body, the sex, the age, and circumstance of action, and the motive of sorrow, and by many accidental tendernesses, or masculine hardnesses; and the repentance is not to be estimated by the tears, but by the grief; and the grief is to be

[h] Jer. xiii. 17; Ezek. xxvii. 31; James iv. 9; Jer. ix. 1, 17, 18; Joel ii. 13; Ps. xxxiv. 18; Isa. xxxviii. 14.

[i] Ps. li.; 2 Sam. xi., xii.

[k] Luke xxii. 54—62.

valued not by the sensitive trouble, but by the cordial hatred of the sin, and ready actual dereliction of it, and a resolution and real resisting its consequent temptations. Some people can shed tears for nothing; some for anything: but the proper and true effects of a godly sorrow are, fear of the Divine judgments, apprehension of God's displeasure, watchings and strivings against sin, patiently enduring the cross of sorrow (which God sends as their punishment,) in accusation of ourselves, in perpetually begging pardon, in mean and base opinions of ourselves, and in all the natural productions from these according to our temper and constitution. For if we be apt to weep in other accidents, it is ill if we weep not also in the sorrows of Repentance: not that weeping is of itself a duty; but that the sorrow, if it be as great, will be still expressed in as great a manner.

2. Our sorrow for sins must retain the *proportion* of our sins, though not the *equality:* we have no particular measures of sins; we know not which is greater, of Sacrilege or Superstition, Idolatry or Covetousness, Rebellion or Witchcraft: and therefore God ties us not to nice measures of sorrow, but only that we keep the general Rules of proportion; that is, that a great sin have a great grief, a smaller crime being to be washed off with a lesser shower.

3. Our sorrow for sins is then best accounted of for its degree, when it, together with all the penal and afflictive duties of Repentance, shall have equalled or exceeded the pleasure we had in commission of the sin[1].

4. True Repentance is a punishing duty, and acts its sorrow, and judges and condemns the sin by volun-

[1] Hugo de S. Victor.

tary submitting to such sadnesses as God sends on us, or (to prevent the judgment of God) by judging ourselves, and punishing our bodies and our spirits by such instruments of piety as are troublesome to the body: such as are fasting, watching, long prayers, troublesome postures in our prayers, expensive alms, and all outward acts of humiliation. For he that must judge himself, must condemn himself if he be guilty; and if he be condemned, he must be punished; and if he be so judged, it will help to prevent the judgment of the Lord, S. *Paul* instructing us in this particular[m]. But I before intimated, that the *punishing actions* of Repentance are only actions of sorrow, and therefore are to make up the proportions of it. For our grief may be so full of trouble as to outweigh all the burdens of fasts and bodily afflictions, and then the other are the less necessary; and when they are used, the benefit of them is to obtain of God a remission or a lessening of such temporal judgments which God hath decreed against the sins, as it was in the case of *Ahab*[n]: but the sinner is not by anything of this reconciled to the eternal favour of God; for as yet this is but the Introduction to Repentance.

5. Every true penitent is obliged to confess his sins, and to humble himself before God for ever. Confession of sins hath a special promise. *If we confess our sins, He is faithful and just to forgive us our sins*[o]: meaning, that God hath bound Himself to forgive us, if we duly confess our sins and do all that for which confession was appointed; that is, be ashamed of them, and own them no more. For confession of our sins to God can signify nothing of itself in its direct nature:

[m] 1 Cor. xi. 31. [n] 1 Kings xxi. 27—29. [o] 1 John i. 9.

He sees us when we act them, and keeps a record of them; and we forget them unless He reminds us of them by His grace. So *that to confess them to God does not punish us, or make us ashamed; but confession to Him, if it proceeds from shame and sorrow, and is an act of humility and self-condemnation*, and is a laying open our wounds for cure, then it is a duty God delights in. In all which circumstances, because we may very much be helped if we take in the assistance of a spiritual Guide; therefore the Church of God in all ages hath commended, and in most ages enjoined[p], that we confess our sins, and discover the state and condition of our Souls, to such a person whom we or our superiors judge fit to help us in such needs. For so, *if we "confess our sins one to another,"* as S. *James* advises[q], we shall obtain the prayers of the holy man whom God and the Church hath appointed solemnly to pray for us: and when he knows our needs, he can best minister comfort or reproof, oil or caustics; he can more opportunely recommend your particular state to God; he can determine your cases of conscience, and judge better for you than you do for yourself; and the shame of opening such ulcers may restrain your forwardness to contract them: and all these circumstances of advantage will do very much towards the forgiveness. And this course was taken by the new Converts in the days of the Apostles: "*For many that believed, came and confessed and shewed their deeds*[r]." And it were well if this duty were practised prudently and innocently in order to public discipline, or private comfort and instruction: but that it be done

[p] S. Basil. reg. brev. 228. Concil. Laod. c. 2. Concil. Quin. sext. c. 102. Tertull. de pœnit.
[q] James v. 16.
[r] Acts xix. 18.

to God is a duty, not directly for itself, but for its adjuncts and the duties that go with it, or before it, or after it: which duties because they are all to be helped and guided by our Pastors and Curates of Souls, he is careful of his eternal interest that will not lose the advantage of using a private Guide and Judge. *He that hideth his sins, shall not prosper;* (*Non dirigetur*, saith the Vulgar Latin, *he shall want a guide;*) *but who confesseth and forsaketh them, shall have mercy*[s]. And to this purpose *Climacus* reports that divers holy persons in that age did use to carry table-books with them, and in them described an account of all their determinate thoughts, purposes, words, and actions, in which they had suffered infirmity; that by communicating the estate of their Souls they might be instructed and guided, and corrected or encouraged.

6. True Repentance must reduce to act all its holy purposes, and enter into and run through *the state of holy living*[t], which is contrary to that state of darkness in which in times past we walked. For to resolve to do it, and yet not to do it[u], is to break our resolution and our faith, to mock God, to falsify and evacuate all the preceding acts of Repentance, and to make our pardon hopeless, and our hope fruitless. He that resolves to live well when a danger is upon him, or a violent fear, or when the appetites of lust are newly satisfied, or newly served, and yet when the temptation

[s] Prov. xxviii. 13.

[t] Rom. vi. 3, 4, 7; and viii. 10; and xiii. 13, 14; and xi. 22, 27; Gal. v. 6, 24; and vi. 15; 1 Cor. vii. 19; 2 Cor. xiii. 5; Col. i. 21—23; Heb. xii. 1, 14, 16; and x. 16, 22; 1 Pet. i. 15; 2 Pet. i. 4, 9, 10; and iii. 11; 1 John i. 6; and iii. 8, 9; and v. 16.

[u] Nequam illud verbum, Bene vult, nisi qui bene facit. *Plautus.* Trinumm. II. iv. 38.

comes again, sins again, and then is sorrowful, and resolves once more against it, and yet falls when the temptation returns, is a vain man, but no true penitent, nor in the state of grace; and if he chance to die in one of these good moods, is very far from salvation: for if it be necessary that we resolve to live well, it is necessary we should do so. For resolution is an imperfect act, a term of relation, and signifies nothing but in order to the actions: it is as a faculty is to the act, as spring is to the harvest, as eggs are to birds, as a relative to its correspondent, nothing without it. No man therefore can be in the state of grace and actual favour by resolutions and holy purposes; these are but the gate and portal towards pardon: a holy life is the only perfection of Repentance, and the firm ground upon which we can cast the anchor of hope in the mercies of God through *Jesus* Christ.

7. No man is to reckon his pardon immediately upon his returns from sin to the beginnings of good life, but is to begin his hopes and degrees of confidence according as sin dies in him, and grace lives; as the habits of sin lessen, and righteousness grows; according as sin returns but seldom, in smaller instances, and without choice, and by surprise without deliberation, and is highly disrelished, and presently dashed against the Rock Christ *Jesus* by a holy sorrow and renewed care and more strict watchfulness. For, a holy life being the condition of the Covenant on our part, as we return to God, so God returns to us, and our state returns to the probabilities of pardon.

8. Every man is to work out his salvation with fear and trembling[v]; and after the commission of sins his

[v] Phil. ii. 12.

fears must multiply; because every new sin and every great declining from the ways of God is still a degree of new danger, and hath increased God's anger, and hath made Him more uneasy to grant pardon: and when He does grant it, it is upon harder terms both for doing and suffering; that is, we must do more for pardon, and, it may be, suffer much more. For we must know that God pardons our sins by parts; as our duty increases, and our care is more prudent and active, so God's anger decreases: and yet it may be, the last sin you committed made God unalterably resolved to send upon you some sad judgment. Of the particulars in all cases we are uncertain; and therefore we have reason always to mourn for our sins that have so provoked God, and made our condition so full of danger, that it may be no prayers or tears or duty can alter His sentence concerning some sad judgment upon us. Thus God irrevocably decreed to punish the *Israelites* for Idolatry, although *Moses* prayed for them, and God forgave them in some degree; that is, so that He would not cut them off from being a people; yet He would not forgive them so, but He would visit that their sin upon them: and He did so.

9. A true penitent must all the days of his life pray for pardon, and never think the work completed till he dies; not by any act of his own, by no act of the Church, by no forgiveness by the party injured, by no restitution. These are all instruments of great use and efficacy, and the means by which it is to be done at length; but still the sin lies at the door ready to return upon us in judgment and damnation, if we return to it in choice or action. And whether God hath forgiven us or no, we know not; and how far, we know

not; and all that we have done is not of sufficient worth to obtain pardon: therefore still pray, and still be sorrowful for ever having done it, and for ever watch against it; and then those beginnings of pardon which are working all the way, will at last be perfected in the day of the Lord.

10. Defer not at all to repent; much less mayest thou put it off to thy death-bed. It is not an easy thing to root out the habits of sin, which a man's whole life hath gathered and confirmed. We find work enough to mortify one beloved lust, in our very best advantage of strength and time, and before it is so deeply rooted as it must needs be supposed to be at the end of a wicked life: and therefore it will prove impossible when the work is so great and the strength so little, when sin is so strong and grace so weak: for they always keep the same proportion of increase and decrease; and as sin grows, grace decays: so that the more need we have of grace, the less at that time we shall have; because the greatness of our sins, which makes the need, hath lessened the grace of God (which should help us) into nothing. To which add this consideration; that on a man's death-bed the day of Repentance is past[x]: for, Repentance being the renewing of a holy life, a living the life of grace, it is a contradiction to say that a man can live a holy life upon his death-bed: especially if we consider, that for a sinner to live a holy life must first suppose him to have overcome all his evil habits, and then to have made a purchase of the contrary graces, by the labours of great prudence, watchfulness, self-denial, and seve-

[x] Mortem venientem nemo hilaris excipit, nisi qui ad eam se diu composuerat.

rity. *Nothing that is excellent can be wrought suddenly*[y].

11. After the beginnings of thy recovery, be infinitely fearful of a relapse; and therefore upon the stock of thy sad experience observe where thy failings were, and by especial arts fortify that faculty, and arm against that temptation. For if all those arguments which God uses to us to preserve our innocence, and thy late danger, and thy fears, and the goodness of God making thee once to escape, and the shame of thy fall, and the sense of thy own weaknesses will not make thee watchful against a fall, especially knowing how much it costs a man to be restored, it will be infinitely more dangerous if ever thou fallest again; not only for fear God should no more accept thee to pardon, but even thy own hopes will be made more desperate, and thy impatience greater, and thy shame turn to impudence, and thy own will be more estranged, violent, and refractory, and *thy latter end will be worse than thy beginning*[z]. To which add this consideration; That thy sin, which was formerly in a good way of being pardoned, will not only return upon thee with all its own loads, but with the baseness of unthankfulness, and thou wilt be set as far back from Heaven as ever; and all thy former labours and fears and watchings and agonies will be reckoned for nothing, but as arguments to upbraid thy folly, who when thou hadst set one foot in Heaven, didst pull that back and carry both to Hell.

Motives to Repentance.

I shall use no other arguments to move a sinner to

[y] Arrian. [z] 2 Peter ii. 20.

Repentance, but to tell him, unless he does, he shall certainly perish; and if he does repent timely and entirely, that is, live a holy life, he shall be forgiven and be saved. But yet I desire that this consideration be enlarged with some great circumstances; and let us remember,

1. That to admit mankind to Repentance and pardon, was a favour greater than ever God gave to the Angels and Devils: for they were never admitted to the condition of second thoughts; Christ never groaned one groan for them; He never suffered one stripe nor one affront, nor shed one drop of blood to restore them to hopes of blessedness after their first failings. But this He did for us: He paid the score of our sins, only that we might be admitted to repent, and that this Repentance might be effectual to the great purposes of felicity and salvation.

2. Consider, that as it cost Christ many millions of prayers and groans and sighs, so He is now at this instant, and hath been for these 1600 years, night and day incessantly praying for grace to us that we may repent, and for pardon when we do, and for degrees of pardon beyond the capacities of our infirmities, and the merit of our sorrows and amendment; and this prayer He will continue till His second coming: *for He ever liveth to make intercession for us*[a]. And that we may know what it is, in behalf of which He intercedes, S. *Paul* tells us His design; "*We are Ambassadors for Christ, as though He did beseech you by us; we pray you in Christ's stead, to be reconciled to God*[b]." And what Christ prays us to do, He prays to God that we may do; that which He desires of us as His ser-

[a] Heb. vii. 25. [b] 2 Cor. v. 20.

vants, He desires of God, Who is the fountain of the grace and powers unto us, and without Whose assistance we can do nothing.

3. That ever we should repent, was so costly a purchase, and so great a concernment, and so high a favour, and the event is esteemed by God Himself so great an excellency, that our blessed Saviour tells us, *there shall be joy in Heaven over one sinner that repenteth*[c]: meaning, that when Christ shall be glorified, and at the right hand of His Father make intercession for us, praying for our Repentance; the Conversion and Repentance of every sinner is part of Christ's glorification: it is the answering of His prayers, it is a portion of His reward in which He does essentially glory by the joys of His glorified humanity. This is the joy of our Lord Himself directly; not of the Angels, save only by reflection: The joy (said our blessed Saviour) shall be *in the presence* of the Angels[d]; they shall see the glory of the Lord, the answering of His prayers, the satisfaction of His desires, and the reward of His sufferings, in the repentance and consequent pardon of a sinner. For therefore He once suffered, and for that reason He rejoices for ever And therefore when a penitent sinner comes to receive the effect and full consummation of his pardon, it is called, "*an entering into the joy of our Lord*[e]," that is, a partaking of that joy which Christ received at our conversion, and enjoyed ever since.

4. Add to this, that the rewards of Heaven are so great and glorious, and Christ's burden is so light, His yoke is so easy, that it is a shameless impudence to expect so great glories at a less rate than so little a

[c] Luke xv. 7. [d] Ib. 10. [e] Matth. xxv. 21.

service, at a lower rate than a holy life. It cost the heart-blood of the Son of God to obtain Heaven for us upon that condition; and who shall die again to get Heaven for us upon easier terms? what would you do if God should command you to kill your eldest son, or to work in the mines for a thousand years together, or to fast all thy life-time with bread and water? were not Heaven a very great bargain even after all this? And when God requires nothing of us but to live soberly, justly, and Godly (which things of themselves are to a man a very great felicity, and necessary to our present well-being), shall we think this to be an intolerable burden, and that Heaven is too little a purchase at that price; and that God in mere justice will take a death-bed sigh or groan, and a few unprofitable tears and promises, in exchange for all our duty?

If these motives joined together with our own interest, even as much as felicity, and the sight of God, and the avoiding the intolerable pains of Hell and many intermedial judgments, comes to, will not move us to leave, 1. the filthiness, and 2. the trouble, and 3. the uneasiness, and 4. the unreasonableness of sin, and turn to God, there is no more to be said; we must perish in our folly.

SECT. X.

OF PREPARATION TO, AND THE MANNER HOW TO RECEIVE, THE HOLY SACRAMENT OF THE LORD'S SUPPER.

1. THE celebration of the holy Sacrament is the great mysteriousness of the Christian Religion, and succeeds

to the most solemn rite of natural and Judaical Religion, the Law of sacrificing. For God spared mankind, and took the sacrifice of beasts together with our solemn prayers for an instrument of expiation. But these could not purify the Soul from sin, but were typical of the sacrifice of something that could. But nothing could do this, but either the offering of all that sinned, that every man should be the *anathema* or *devoted thing;* or else by some one of the same capacity, who by some superadded excellency might in His own personal sufferings have a value great enough to satisfy for all the whole kind of sinning persons. This the Son of God, *Jesus Christ*, God and man, undertook, and finished by a Sacrifice of Himself upon the Altar of the Cross.

2. This Sacrifice, because it was perfect, could be but one, and that once: but because the needs of the world should last as long as the world itself, it was necessary that there should be a perpetual ministry established, whereby this one sufficient sacrifice should be made eternally effectual to the several new-arising needs of all the world who should desire it, or in any sense be capable of it.

3. To this end Christ was *made a Priest for ever*[1]: He was initiated or consecrated on the cross, and there began His Priesthood, which was to last till His coming to judgment. It began on earth, but was to last and be officiated in Heaven, where He sits perpetually representing and exhibiting to the Father that great effective sacrifice (which He offered on the cross) to eternal and never-failing purposes.

4. As Christ is pleased to represent to His Father

[1] Heb. vii. 17, 28.

that great Sacrifice as a means of atonement and expiation for all mankind, and with special purposes and intendment for all the elect, all that serve Him in holiness; so He hath appointed that the same ministry shall be done upon earth too, in our manner, and according to our proportion; and therefore hath constituted and separated an order of men, who, by *shewing forth the Lord's death*[g] by Sacramental representation, may pray unto God after the same manner that our Lord and High Priest does, that is, offer to God and represent in this solemn prayer and Sacrament, Christ as already offered; so sending up a gracious instrument whereby our prayers may for His sake and in the same manner of intercession be offered up to God in our behalf, and for all them for whom we pray, to all those purposes for which Christ died.

5. As the Ministers of the Sacrament do in a Sacramental manner present to God the sacrifice of the cross, by being imitators of Christ's intercession; so the people are sacrificers too in their manner: for besides that by saying *Amen* they join in the act of him that ministers, and make it also to be their own; so when they eat and drink the consecrated and blessed Elements worthily, they receive Christ within them, and therefore may also offer Him to God, while in their sacrifice of obedience and thanksgiving they present themselves to God with Christ whom they have spiritually received, that is, themselves with that which will make them gracious and acceptable. The offering their bodies and Souls and services to God *in Him*, and *by Him*, and *with Him*, who is His Father's *well-beloved, and in whom He is well-pleased*[h], cannot but

[g] 1 Cor. xi. 26.

[h] Matth. iii. 16, 17.

be accepted to all the purposes of blessing, grace, and glory.

6. This is the sum of the greatest mystery of our Religion; it is the copy of the Passion, and the ministration of the great mystery of our Redemption: and therefore whatsoever entitles us to the general privileges of Christ's passion, all that is necessary by way of disposition to the celebration of the Sacrament of His Passion; because this celebration is our manner of applying or using it. The particulars of which preparation are represented in the following rules.

1. No man must dare to approach to the holy Sacrament of the Lord's Supper if he be in a state of any one sin; that is, unless he have entered into the state of repentance, that is, of sorrow and amendment; lest it be said concerning him, as it was concerning *Judas*, the hand of him that betrayeth Me is with Me on the table[1]: and he that receiveth Christ into an impure Soul or body, first turns his most excellent nourishment into poison, and then feeds upon it.

2. Every Communicant must first have examined himself; that is, tried the condition and state of his Soul, searched out the secret ulcers, enquired out its weaknesses and indiscretions, and all those aptnesses where it is exposed to temptation: that by finding out its diseases he may find a cure; and by discovering its aptnesses, he may secure his present purposes of future amendment, and may be armed against dangers and temptations.

3. This examination must be a man's own act and

[1] Luke xxii. 21.

inquisition into his life: but then also it should lead a man on to run to those, whom the Great Physician of our Souls, Christ *Jesus*, hath appointed to minister physic to our diseases; that in all dangers and great accidents we may be assisted for comfort and remedy, for medicine and caution.

4. In this affair let no man deceive himself, and, against such a time which public authority hath appointed for us to receive the Sacrament, weep for his sins by way of solemnity and ceremony, and still retain the affection: but he that comes to this Feast must have on the wedding-garment, that is, he must have *put on Jesus Christ*[k], and he must have *put off the old man with his affections and lusts*[l]; and he must *be wholly conformed to Christ in the image of his mind*[m]. For then we have put on Christ, when our Souls are clothed with His righteousness, when every faculty of our Soul is proportioned and vested according to the pattern of Christ's life. And therefore a man must not leap from his last night's surfeit and bath, and then communicate: but when he hath begun the work of God effectually, and made some progress in repentance, and hath walked some stages and periods in the ways of godliness, then let him come to him that is to minister it, and having made known the state of his Soul, he is to be admitted: but to receive it into an unhallowed Soul and body, is to receive the dust of the Tabernacle in the waters of jealousy; it will make the belly to swell, and the thigh to rot[n]; it will not convey Christ to us, but the Devil will enter and dwell there, till with it he returns to his

[k] Rom. xiii. 14.
[l] Eph. iv. 22; Gal. v. 24.
[m] Rom. xii. 2.
[n] Numb. v. 17, 27, 29.

dwelling of torment. Remember always, that after a great sin or after a habit of sins, a man is not soon made clean; and no unclean thing must come to this Feast. It is not the preparation of two or three days that can render a person capable of this banquet: For, in this Feast, all Christ, and Christ's passion, and all His graces, the blessings and effects of His sufferings, are conveyed. Nothing can fit us for this, but what can unite us to Christ, and obtain of Him to present our needs to His Heavenly Father: this Sacrament can no otherwise be celebrated, but upon the same terms on which we may hope for pardon and Heaven itself.

5. When we have this general and indispensably-necessary preparation, we are to make our Souls more adorned and trimmed up with circumstances of pious actions and special devotions, setting apart some portion of our time immediately before the day of solemnity, according as our great occasions will permit: and this time is specially to be spent in actions of repentance, confession of our sins, renewing our purposes of holy living, praying for pardon of our failings and for those graces which may prevent the like sadnesses for the time to come, meditation upon the passion, upon the infinite love of God expressed in so great mysterious manners of redemption; and indefinitely in all acts of virtue which may build our Souls up into a temple fit for the reception of Christ Himself and the inhabitation of the Holy Spirit.

6. The celebration of the Holy Sacrament being the most solemn prayer, joined with the most effectual instrument of its acceptance, must suppose us in the love of God and in charity with all the World: and

therefore we must, before every Communion especially, remember what differences or jealousies are between us and any one else, and recompose all disunions, and cause right understandings between each other; offering to satisfy whom we have injured, and to forgive them who have injured us, without thoughts of resuming the quarrel when the solemnity is over; for that is but to rake the embers in light and fantastic ashes: it must be quenched, and a holy flame enkindled: no fires must be at all, but the fires of love and zeal: and the altar of incense will send up a sweet perfume, and make atonement for us.

7. When the day of the Feast is come, lay aside all cares and impertinencies of the World, and remember that this is thy *Soul's day*, a day of traffic and intercourse with Heaven. Arise early in the morning. 1. Give God thanks for the approach of so great a blessing. 2. Confess thine own unworthiness to admit so Divine a Guest. 3. Then remember and deplore thy sins, which have made thee so unworthy. 4. Then confess God's goodness, and take sanctuary there, and upon Him place thy hopes. 5. And invite Him to thee with renewed acts of love, of holy desire, of hatred of His enemy, sin. 6. And make oblation of thyself wholly to be disposed by Him, to the obedience of Him, to His providence and possession, and pray Him to enter and dwell there for ever. And after this, with joy and holy fear and the forwardness of love address thyself to the receiving of *Him*, to whom and by whom and for whom all faith and all hope and all love in the whole Catholic Church, both in Heaven and Earth, is designed; *Him*, whom Kings and Queens and whole Kingdoms are in love with, and count it

the greatest honour in the World, that their Crowns and Sceptres are laid at His Holy feet.

8. When the holy man stands at the *Table of blessing* and ministers the rite of consecration, then do as the Angels do, who behold, and love, and wonder that the Son of God should become food to the Souls of His servants; that He who cannot suffer any change or *lessening*, should be broken into pieces, and enter into the body to support and nourish the Spirit, and yet at the same time remain in Heaven while He descends to thee upon earth; that He who hath essential felicity should become miserable and die for thee, and then give Himself to thee for ever to redeem thee from sin and misery; that by His wounds He should procure health to thee, by His affronts He should entitle thee to glory, by His death He should bring thee to life, and by becoming a man He should make thee *partaker of the Divine nature*[o]. These are such glories, that although they are made so obvious that each eye may behold them, yet they are also so deep that no thought can fathom them; but so it hath pleased Him to make these mysteries to be *sensible*, because the excellency and depth of the mercy is *not intelligible;* that while we are ravished and comprehended within the infiniteness of so vast and mysterious a mercy, yet we may be as sure of it as of that thing we see and feel and smell and taste; but yet is so great, that we cannot understand it.

9. These holy mysteries are offered to our senses, but not to be placed under our feet; they are sensible, but not common: and therefore, as the weakness of

[o] 2 Pet. i. 4.

the Elements adds wonder to the excellency of the Sacrament; so let our reverence and venerable usages of them add honour to the Elements, and acknowledge the glory of the mystery, and the Divinity of the mercy. Let us receive the consecrated Elements with all devotion and humility of body and spirit; and do this honour to it, that it be the first food we eat, and the first beverage we drink that day, unless it be in case of sickness, or other great necessity; and that your body and Soul both be prepared to its reception with abstinence from secular pleasures, that you may better have attended fastings and preparatory prayers. For if ever it be seasonable to observe the counsel of S. *Paul*, that married persons by consent should abstain for a time, that they may attend to solemn Religion[p], it is now. It was not by S. *Paul* nor the after-ages of the Church called a duty so to do, but it is most reasonable that the more solemn actions of Religion should be attended to without the mixture of anything that may discompose the mind, and make it more secular or less religious.

10. In the act of receiving, exercise acts of Faith with much confidence and resignation, believing it not to be common bread and wine, but holy in their use, holy in their signification, holy in their change, and holy in their effect: and believe, if thou art a worthy Communicant, thou dost as verily receive Christ's body and blood to all effects and purposes of the Spirit, as thou dost receive the blessed Elements into thy mouth; that thou puttest thy finger to His hand, and thy hand into His side, and thy lips to His fon-

[p] 1 Cor. vii. 5.

tinel of blood, sucking life from His heart[q]: and yet if thou dost communicate unworthily, thou eatest and drinkest Christ to thy danger, and death, and destruction. Dispute not concerning the secret of the mystery, and the nicety of the manner of Christ's presence; it is sufficient to thee that Christ shall be present to thy Soul, as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and a means of many intermedial blessings, even all such as are necessary for thee, and are in order to thy salvation. And to make all this good to thee, there is nothing necessary on thy part but a holy life, and a true belief of all the sayings of Christ; amongst which, indefinitely assent to the words of institution, and believe that Christ in the holy Sacrament gives thee His body and His blood. He that believes not this, is not a Christian. He that believes so much, needs not to enquire further, nor to entangle his faith by disbelieving his sense.

11. Fail not, at this solemnity, according to the custom of pious and devout people, to make an offering to God for the uses of religion and the poor; according to thy ability. For when Christ feasts His body, let us also feast our fellow-members who have right to the same promises, and are partakers of the same Sacrament, and partners of the same hope, and cared for under the same providence, and descended from the same common parents, and whose Father God is, and Christ is their elder brother. If thou chancest to communicate where this holy custom is not observed publicly, supply that want by thy private charity;

[q] Cruci hæremus, sanguinem sugimus, et inter ipsa Redemptoris nostri vulnera figimus linguam. *Cyprian. de Cœna Dom.*

but offer it to God at His Holy Table, at least by thy private designing it there.

12. When you have received, pray and give thanks. Pray for all estates of men; for they also have an interest in the body of Christ whereof they are members: and you in conjunction with Christ (Whom then you have received) are more fit to pray for them in that advantage, and in the celebration of that Holy sacrifice which then is sacramentally represented to God. *Give thanks for the passion of our dearest Lord: remember all its parts, and all the instruments of your Redemption; and beg of God that by a holy perseverance in well-doing you may from shadows pass on to substances, from eating His body to seeing His face, from the Typical, Sacramental, and Transient, to the Real and Eternal Supper of the Lamb[r].

13. After the solemnity is done, let Christ dwell in your hearts by faith, and love, and obedience, and conformity to His life and death: as you have taken Christ *into you*, so *put Christ on you*, and conform every faculty of your Soul and body to His holy image and perfection. Remember, that now Christ is all one with you; and therefore when you are to do an action, consider how Christ did or would do the like, and do you imitate His example, and transcribe His copy, and understand all His commandments, and choose all that He propounded, and desire His promises, and fear His threatenings, and marry His loves and hatreds, and contract His friendships; for then you do every day communicate; es-

[r] Rev. xix. 9.

pecially when Christ thus dwells in you, and you in Christ, growing up towards *a perfect man in Christ Jesus*[8].

14. Do not instantly upon your return from Church return also to the world, and secular thoughts and employments; but let the remaining parts of that day be like a *post-Communion* or an *after-office*, entertaining your blessed Lord with all the caresses and sweetness of love and colloquies, and intercourses of duty and affection, acquainting Him with all your needs, and revealing to Him all your secrets, and opening all your infirmities: and as the affairs of your person or employment call you off, so retire again with often ejaculations and acts of entertainment to your beloved Guest.

The effects and benefits of worthy Communicating.

When I said that the sacrifice of the Cross, which Christ offered for all the sins and all the needs of the world, is represented to God by the Minister in the Sacrament, and offered up in prayer and Sacramental memory, after the manner that Christ Himself intercedes for us in Heaven (so far as His glorious priesthood is imitable by His ministers on earth); I must of necessity also mean, that all the benefits of that sacrifice are then conveyed to all that communicate worthily. But if we descend to particulars, Then and there the Church is nourished in her faith, strengthened in her hope, enlarged in her bowels with an increasing charity: there all the members of Christ are joined with each other, and all to Christ

[8] Eph. iv. 13.

their head; and we again renew the covenant with God in *Jesus* Christ, and God seals His part, and we promise for ours, and Christ unites both, and the Holy Ghost signs both in the collation of those graces which we then pray for and exercise and receive all at once. There our bodies are nourished with the signs, and our Souls with the mystery: our bodies receive into them the seed of an immortal nature, and our Souls are joined with Him who is the first-fruits of the resurrection, and never can die. And if we desire any thing else and need it, here it is to be prayed for, here to be hoped for, here to be received. Long life and health, and recovery from sickness, and competent support and maintenance, and peace and deliverance from our enemies, and content, and patience, and joy, and sanctified riches, or a cheerful poverty, and liberty, and whatsoever else is a blessing, was purchased for us by Christ in His death and resurrection, and in His intercession in Heaven. And this Sacrament being that to our particulars, which the great mysteries are in themselves, and by design to all the world, if we receive worthily we shall receive any of these blessings, according as God shall choose for us; and He will not only choose with more wisdom, but also with more affection, than we can for ourselves.

After all this, it is advised by the Guides of Souls, wise men and pious, that all persons should communicate very often, even as often as they can, without excuses or delays. Every thing that puts us from so holy an employment when we are moved to it, being either a sin or an imperfection, an infirmity or indevotion, and an unactiveness of Spirit. All

Christian people must come. They indeed that are in the state of sin must not come *so*, but yet they must come. First they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come, that is no excuse for their not coming; only they must not bring their enmity along with them, but leave it, and then come[t]. They that have variety of secular employments must come; only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace, he must needs come, because he is excellently disposed to so holy a feast; but he that is but in the infancy of piety had need to come, that so he may grow in grace. The strong must come, lest they become weak; and the weak, that they may become strong. The sick must come to be cured, the healthful to be preserved. They that have leisure must come, because they have no excuse: they that have no leisure must come hither, that by so excellent Religion they may sanctify their business. The penitent sinners must come, that they may be justified; and *they that are justified, that they may be justified still.* They that have fears and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily: and they that have a less degree of reverence, must come often to have it heightened: that, as those creatures that live amongst the snows of the mountains turn white with their food and conversation with such perpetual whitenesses; so our Souls may

[t] L'Evesque de Geneve. introd. a la vie devote.

be transformed into the similitude and union with Christ by our perpetual feeding on Him, and conversation, not only in His Courts, but in His very heart, and most secret affections, and incomparable purities.

PRAYERS FOR ALL SORTS OF MEN AND ALL NECESSITIES; RELATING TO THE SEVERAL PARTS OF THE VIRTUE OF RELIGION.

A Prayer for the Graces of Faith, Hope, Charity.

O LORD God of infinite mercy, of infinite excellency, who hast sent Thy holy Son into the world to redeem us from an intolerable misery, and to teach us a holy religion, and to forgive us an infinite debt; give me Thy Holy Spirit, that my understanding and all my faculties may be so resigned to the discipline and doctrine of my Lord, that I may be prepared in mind and will to die for the testimony of Jesus, and to suffer any affliction or calamity that shall offer to hinder my duty, or tempt me to shame or sin or apostasy: and let my faith be the parent of a good life, a strong shield to repel the fiery darts of the Devil, and the Author of a holy hope, of modest desires, of confidence in God, and of a never-failing charity to Thee my God, and to all the world; that I may never have my portion with the unbelievers, or uncharitable and desperate persons; but may be supported by the strengths of faith in all temptations, and may be refreshed with the comforts of a holy hope in all my sorrows, and may bear the burden of the Lord, and the infirmities of my neighbour by the support of charity; that the yoke of *Jesus* may become easy to me, and my love may do

all the miracles of grace, till from grace it swell to glory, from earth to Heaven, from duty to reward, from the imperfections of a beginning and little growing love it may arrive to the consummation of an eternal and never-ceasing charity, through *Jesus* Christ the Son of Thy love, the Anchor of our hope, and the Author and finisher of our faith: to whom with Thee, O Lord God, Father of Heaven and Earth, and with Thy Holy Spirit, be all glory, and love, and obedience, and dominion, now and for ever. Amen.

Acts of Love by way of prayer and ejaculation; to be used in private.

1. *O God, Thou art my God, early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; To see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy loving-kindness is better than life, my lips shall praise Thee*[u].

2. *I am ready not only to be bound, but to die for the name of the Lord Jesus*[x].

3. *How amiable are Thy tabernacles, Thou Lord of Hosts! my soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Blessed are they that dwell in Thy house; they will still be praising Thee*[y].

4. O blessed *Jesu*, Thou art worthy of all adoration, and all honour, and all love: Thou art the Wonderful, the Counsellor, the mighty God, the Everlasting Father, the Prince of peace; of Thy government and peace there shall be no end[z]: Thou art the brightness of Thy Father's glory, the express image of His

[u] Ps. lxiii. 1—3. [x] Acts xxi. 13. [y] Ps. lxxxiv. 1, 2, 4. [z] Isa. ix. 6, 7.

person, the appointed Heir of all things. Thou upholdest all things by the word of Thy power; Thou didst by Thyself purge our sins: Thou art set on the right hand of the Majesty on high: Thou art made better than the Angels, Thou hast by inheritance obtained a more excellent name than they[a]. Thou, O dearest *Jesus*, art the head of the Church, the beginning and the first-born from the dead: in all things Thou hast the pre-eminence, and it pleased the Father that in Thee should all fulness dwell[b]. Kingdoms are in love with Thee: Kings lay their Crowns and Sceptres at Thy feet, and Queens are Thy handmaids, and wash the feet of Thy servants.

A Prayer to be said in any affliction, as death of children, of husband or wife, in great poverty, in imprisonment, in a sad and disconsolate spirit, and in temptations to despair.

O Eternal God, Father of Mercies and God of all comfort, with much mercy look upon the sadnesses and sorrows of Thy servant. My sins lie heavy upon me, and press me sore, and there is no health in my bones by reason of Thy displeasure and my sin[c]. The waters are gone over me, and I stick fast in the deep mire[d], and my miseries are without comfort, because they are punishments of my sin: and I am so evil and unworthy a person, that though I have great desires, yet I have no dispositions or worthiness toward receiving comfort. My sins have caused my sorrow, and my sorrow does not cure my sins: and unless for Thy own sake, and merely because Thou art good, Thou shalt pity me and relieve me, I am

[a] Heb. i. 2—4. [b] Col. i. 18, 19. [c] Ps. xxxviii. 2, 3. [d] Ps. lxix. 1, 2.

as much without remedy as now I am without comfort. Lord, pity me; Lord, let Thy grace refresh my spirit. Let Thy comforts support me, Thy mercy pardon me, and never let my portion be amongst hopeless and accursed spirits: for Thou art good and gracious; and I throw myself upon Thy mercy. Let me never let my hold go, and do Thou with me what seems good in Thy own eyes. I cannot suffer more than I have deserved: and yet I can need no relief so great as Thy mercy is: for Thou art infinitely more merciful than I can be miserable; and Thy mercy, which is above all Thy own works, must needs be far above all my sin and all my misery. Dearest *Jesus*, let me trust in Thee for ever, and let me never be confounded. *Amen.*

Ejaculations and short meditations to be used in time of Sickness and Sorrow; or danger of Death.

*Hear my Prayer, O Lord, and let my cry come unto Thee. * Hide not Thy face from me in the time of my trouble, incline Thine ear unto me when I call: O hear me, and that right soon. * For my days are consumed like smoke, and my bones are burnt up as it were a firebrand. * My heart is smitten down and withered like grass, so that I forget to eat my bread: and that because of Thine indignation and wrath: for Thou hast taken me up and cast me down*[e]. ** Thine arrows stick fast in me, and Thine hand presseth me sore. There is no health in my flesh because of Thy displeasure, neither is there any rest in my bones by reason of my sin. * My wickednesses are gone over my head.*

[e] Ps. cii. 1–4, 10.

and are a sore burden too heavy for me to bear. *But *I will confess my wickedness, and be sorry for my sin*[f]. **O Lord, rebuke me not in Thine indignation, neither chasten me in Thy displeasure*[g]. **Lord, be merciful unto me: heal my soul: for I have sinned against Thee*[h].

Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away mine offences[i]. **O remember not the sins and offences of my youth: but according to Thy mercy think Thou upon me, O Lord, for Thy goodness*[k]. **Wash me throughly from my wickedness: and cleanse me from my sin.* **Make me a clean heart, O God, and renew a right spirit within me.* **Cast me not away from Thy presence,* from Thy all-hallowing and life-giving presence: *and take not Thy holy Spirit,* Thy sanctifying, Thy guiding, Thy comforting, Thy supporting and confirming Spirit *from me*[l].

O God, Thou art my God *for ever and ever:* Thou *shalt be* my *guide unto death*[m]. **Lord, comfort* me now that I *lie sick upon* my *bed: make Thou* my *bed in all* my *sickness*[n]. **O deliver my soul from the place of Hell:* and do Thou *receive me*[o]. **My heart is disquieted within me, and the fear of death is fallen upon me*[p]. **Behold Thou hast made my days as it were a span long, and my age is even as nothing in respect of Thee; and verily every man living is altogether vanity.* **When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away like a moth fretting a garment: every man therefore is*

[f] Ps. xxxviii. 2—4, 18. [g] Ps. vi. 1. [h] Ps. xli. 4.
[i] Ps. li. 1. [k] Ps. xxv. 7. [l] Ps. li. 2, 10, 11.
[m] Ps. xlviii. 14. [n] Ps. xli. 3. [o] Ps. xlix. 15. [p] Ps. lv. 4.

but vanity. **And now, Lord, what is my hope? truly my hope is even in Thee.* **Hear my prayer, O Lord, and with Thine ears consider my calling: hold not Thy peace at my tears.* **Take this plague away from me: I am consumed by the means of Thy heavy hand.* **I am a stranger with Thee and a sojourner, as all my fathers were.* **O spare me a little, that I may recover my strength before I go hence and be no more seen*[q]. **My Soul cleaveth unto the dust: O quicken me according to Thy word*[r]. *And when *the snares of death compass me round about*, let not *the pains of hell take hold upon me*[s].

An Act of Faith concerning Resurrection and the day of Judgment, to be said by sick persons or meditated.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, though my reins be consumed within me[t].

God shall come and shall not keep silence: there shall go before Him a consuming fire, and a mighty tempest shall be stirred up round about Him; He shall call the heaven from above, and the earth, that He may judge His people[u]. *O blessed *Jesu*, Thou art my Judge and Thou art my Advocate: have mercy upon me in the hour of my death, and in the day of judgment. See *John* v. 28, and 1 *Thess.* iv. 15.

Short Prayers to be said by sick persons.

O Holy *Jesus*, Thou art a merciful High-Priest and touched with the sense of our infirmities; Thou

[q] Ps. xxxix. 5, 7, 10, 12, 13. [r] Ps. cxix. 25.
[s] Ps. cxvi. 3. [t] Job xix. 25–27. [u] Ps. l. 3, 4.

knowest the sharpness of my sickness and the weakness of my person. The clouds are gathered about me, and Thou hast covered me with Thy storm: my understanding hath not such apprehension of things as formerly. Lord, let Thy mercy support me, Thy Spirit guide me, and lead me through the valley of this death safely; that I may pass it patiently, holily, with perfect resignation; and let me rejoice in the Lord, in the hopes of pardon, in the expectation of glory, in the sense of Thy mercies, in the refreshments of Thy Spirit, in a victory over all temptations.

Thou hast promised to be with us in tribulation. Lord, my Soul is troubled, and my body is weak, and my hope is in Thee, and my enemies are busy and mighty; now make good Thy holy promise. Now, O holy *Jesus*, now let Thy hand of grace be upon me: restrain my ghostly enemies, and give me all sorts of spiritual assistances. Lord, remember Thy servant in the day when Thou bindest up Thy Jewels.

O take from me all tediousness of Spirit, all impatiency and unquietness: let me possess my soul in patience, and resign my soul and body into Thy hands, as into the hands of a faithful Creator, and a blessed Redeemer.

O holy *Jesu*, Thou didst die for us; by Thy sad, pungent, and intolerable pains, which Thou enduredst for me, have pity on me, and ease my pain, or increase my patience. Lay on me no more than Thou shalt enable me to bear. I have deserved it all and more, and infinitely more. Lord, I am weak and ignorant, timorous and inconstant, and I fear lest something should happen that may discompose the state of my Soul, that may displease Thee: do what Thou wilt

with me, so Thou dost but preserve me in Thy fear and favour. Thou knowest that it is my great fear; but let Thy Spirit secure, that nothing may be able to separate me from the love of God in *Jesus* Christ: then smite me here, that Thou mayest spare me for ever: and yet, O Lord, smite me friendly; for Thou knowest my infirmities. Into Thy hands I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of truth. *Come, Holy Spirit, help me in this conflict. Come, Lord *Jesus*, come quickly.

¶ Let the Sick man often meditate upon these following promises and gracious words of God.

My help cometh of the Lord, who preserveth them that are true of heart[v].

And all they that know Thy Name will put their trust in Thee: for Thou, Lord, hast never failed them that seek Thee[x].

O how plentiful is Thy goodness which Thou hast laid up for them that fear Thee, and that Thou hast prepared for them that put their trust in Thee, even before the sons of men[y]*!*

Behold, the eye of the Lord is upon them that fear Him, and upon them that put their trust in His mercy, to deliver their souls from death[z].

The Lord is nigh unto them that are of a contrite heart; and will save such as are of an humble spirit[a].

Thou, Lord, shalt save both man and beast; how excellent is Thy mercy, O God! and the children of men shall put their trust under the shadow of Thy wings[b].

[v] Ps. vii. 10. [x] Ps. ix. 10. [y] Ps. xxxi. 19.
[z] Ps. xxxiii. 17, 18. [a] Ps. xxxiv. 18. [b] Ps. xxxvi. 7.

They shall be satisfied with the plenteousness of Thy house: and Thou shalt give them to drink of Thy pleasures as out of the rivers [c].

For with Thee is the well of life; and in Thy light we shall see light [d].

Commit thy way unto the Lord, and put thy trust in Him, and He shall bring it to pass [e].

But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble [f].

So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth [g].

Blessed is the man whom Thou choosest and receivest unto Thee: he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple [h].

They that sow in tears shall reap in joy [i].

It is written, I will never leave thee nor forsake thee [k].

The prayer of faith shall save the sick; and the Lord shall raise him up: and if he have committed sins, they shall be forgiven [l].

Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up [m].

If we sin, we have an Advocate with the Father, Jesus Christ the righteous; And He is the propitiation for our sins

If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness [o].

[c] Ps. xxxvi. 8. [d] Ver. 9. [e] Ps. xxxvii. 5. [f] Ver. 39.
[g] Ps. lviii. 11. [h] Ps. lxv. 4. [i] Ps. cxxvi. 5. [k] Heb. xiii. 5.
[l] Jam. v. 15. [m] Hos. vi. 1. [n] 1 John ii. 1, 2. [o] 1 John i. 9.

He that forgives shall be forgiven[p].

And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us[q].

And ye know that He was manifested to take away our sins[r].

If ye being evil know to give good things to your children, how much more shall your Father which is in Heaven give good things to them that ask Him[s]*?*

This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners[t].

**He that hath given us His Son, how should not He with Him give us all things else*[u]*?*

Acts of Hope to be used by sick persons after a pious life.

1. *I am persuaded that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord*[x].

2. *I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love His appearing*[y].

3. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comforts, Who comforts us in all our tribulation*[z].

[p] Luke vi. 37.
[q] 1 John v. 14.
[r] 1 John iii. 5.
[s] Matth. vii. 11.
[t] 1 Tim. i. 15.
[u] Rom. viii. 32.
[x] Rom. viii. 38, 39.
[y] 2 Tim. iv. 7, 8.
[z] 2 Cor. i. 3, 4.

A Prayer to be said in behalf of a sick or dying person.

O Lord God, there is no number of Thy days nor of Thy mercies, and the sins and sorrows of Thy servant also are multiplied. Lord, look upon him with much mercy and pity, forgive him all his sins, comfort his sorrows, ease his pain, satisfy his doubts, relieve his fears, instruct his ignorances, strengthen his understanding, take from him all disorders of spirit, weakness and abuse of fancy. Restrain the malice and power of the spirits of darkness; and suffer him to be injured neither by his ghostly enemies, nor his own infirmities: and let a holy and a just peace, the peace of God, be within his conscience.

Lord, preserve his senses till the last of his time; strengthen his faith, confirm his hope, and give him a never-ceasing charity to Thee our God, and to all the world: stir up in him a great and proportionable contrition for all the evils he hath done, and give him a just measure of patience for all he suffers: give him prudence, memory, and consideration, rightly to state the accounts of his soul; and do Thou remind him of all his duty; that when it shall please Thee that his Soul goes out from the prison of his body, it may be received by Angels, and preserved from the surprise of evil spirits, and from the horrors and amazements of new and stranger regions and be laid up in the bosom of our Lord, till at the day of Thy second coming it shall be re-united to the body, which is now to be laid down in weakness and dishonour, but we humbly beg may then be raised up with glory and power for ever to live, and to behold the face of God in the glories of the Lord *Jesus*, Who is our hope, our

resurrection, and our life, the light of our eyes and the joy of our souls, our blessed and ever-glorious Redeemer. *Amen.*

Hither the sick person may draw in and use the acts of several virtues respersed in the several parts of this book, the several Litanies, viz. of Repentance, of the Passion, and the single prayers, according to his present needs.

A Prayer to be said in a Storm at Sea.

O my God, Thou didst create the Earth and the Sea for Thy glory and the use of man, and dost daily shew wonders in the deep: look upon the danger and fear of Thy servant. My sins have taken hold upon me, and without the supporting arm of Thy mercy I cannot look up; but my trust is in Thee. Do Thou, O Lord, rebuke the sea, and make it calm; for to Thee the winds and the sea obey: let not the waters swallow me up, but let Thy Spirit, the Spirit of gentleness and mercy, move upon the waters. Be Thou reconciled unto Thy servants, and then the face of the waters will be smooth. I fear that my sins make me, like *Jonas*, the cause of the tempest. Cast out all my sins, and throw not Thy servants away from Thy presence and from the land of the living, into the depths where all things are forgotten. But if it be Thy will that we shall go down into the waters, Lord, receive my Soul into Thy holy hands, and preserve it in mercy and safety till the day of restitution of all things: and be pleased to unite my death to the death of Thy Son, and to accept of it so united as a punishment for all my sins, that Thou mayest forget all Thine anger, and blot my sins out of Thy book, and

write my soul there, for *Jesus* Christ His sake, our dearest Lord and most mighty Redeemer. *Amen.*

Then make an act of Resignation thus:

To God pertain the issues of life and death. It is the Lord, let Him do what seemeth good in His own eyes. Thy will be done in earth as it is in Heaven.

Recite Psalm 107 and 130.

A form of a Vow to be made in this or the like danger.

If the Lord will be gracious and hear the Prayer of His servant, and bring me safe to shore, then I will praise Him secretly and publicly, and pay unto the uses of charity [or Religion] [*then name the sum you design for holy uses*]. O my God, my goods are nothing unto Thee: I will also be Thy servant all the days of my life, and remember this mercy and my present purposes, and live more to God's glory, and with a stricter duty. And do Thou please to accept this vow as an instance of my importunity, and the greatness of my needs: and be Thou graciously moved to pity and deliver me. *Amen.*

This form also may be used in praying for a blessing on an enterprise, and may be instanced in actions of devotion as well as of Charity.

A Prayer before a Journey.

O Almighty God, Who fillest all things with Thy presence, and art a God afar off as well as near at hand; Thou didst send Thy Angel to bless *Jacob* in his journey[a], and didst lead the children of *Israel*

[a] Gen. xxxi., 1, 24, 29.

through the Red sea, making it a wall on the right hand and on the left: be pleased to let Thy Angel go out before me and guide me in my journey, preserving me from dangers of robbers, from violence of enemies, and sudden and sad accidents, from falls and errors. And prosper my journey to Thy glory, and to all my innocent purposes: and preserve me from all sin, that I may return in peace and holiness, with Thy favour and Thy blessing, and may serve Thee in thankfulness and obedience all the days of my pilgrimage: and at last bring me to Thy country, to the celestial *Jerusalem*, there to dwell in Thy house, and to sing praises to Thee for ever. *Amen.*

AD SECT. 4.

A Prayer to be said before hearing or reading the Word of God.

O holy and Eternal *Jesus*, who hast begotten us by Thy Word, renewed us by Thy Spirit, fed us by Thy Sacraments, and by the daily ministry of Thy word, still go on to build us up to life eternal. Let Thy most holy Spirit be present with me and rest upon me in the reading [or hearing] Thy sacred Word: that I may do it humbly, reverently, without prejudice, with a mind ready and desirous to learn and to obey; that I may be readily furnished and instructed to every good work, and may practise all Thy holy laws and commandments, to the glory of Thy holy name, O holy and eternal *Jesus*. *Amen.*

AD SECT. 5, 9, 10.

A form of confession of sins and repentance, to be used upon Fasting-days, or days of Humiliation; especially in Lent, and before the Holy Sacrament.

Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences[b]. *For I will confess my wickedness and be sorry for my sin*[c]. * O my dearest Lord, I am not worthy to be accounted amongst the meanest of Thy servants; not worthy to be sustained by the least fragments of Thy mercy, but to be shut out of Thy presence for ever with dogs and unbelievers. *But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great*[d].

I am the vilest of sinners, and the worst of men; proud and vain-glorious, impatient of scorn or of just reproof; not enduring to be slighted, and yet extremely deserving it: I have been cozened by the colours of humility; and when I have truly called myself vicious, I could not endure any man else should say so or think so. I have been disobedient to my superiors, churlish and ungentle in my behaviour, unchristian and unmanly. *But for Thy Name's sake*, &c.

O just and dear God, how can I expect pity or pardon, who am so angry and peevish, with and without cause, envious at good, rejoicing in the evil of my neighbours, negligent of my charge, idle and useless, timorous and base, jealous and impudent, ambitious and hard-hearted, soft, unmortified, and effeminate in my life, undevout in my prayers, without fancy or affection, without attendance to them or perseverance

[b] Ps. li. 1. [c] Ps. xxxviii. 18. [d] Ps. xxv. 11.

in them; but passionate and curious in pleasing my appetite of meat and drink and pleasures, making matter both for sin and sickness? and I have reaped the cursed fruits of such improvidence, entertaining undecent and impure thoughts; and I have brought them forth in undecent and impure actions, and the spirit of uncleanness hath entered in, and unhallowed the temple which Thou didst consecrate for the habitation of Thy Spirit of love and holiness. *But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.*

Thou hast given me a whole life to serve Thee in, and to advance my hopes of Heaven: and this precious time I have thrown away upon my sins and vanities, being improvident of my time and of my talent, and of Thy grace and my own advantages, resisting Thy Spirit and quenching Him. I have been a great lover of myself, and yet used many ways to destroy myself. I have pursued my temporal ends with greediness and indirect means. I am revengeful and unthankful, forgetting benefits, but not so soon forgetting injuries; curious and murmuring, a great breaker of promises. I have not loved my neighbour's good, nor advanced it in all things where I could. I have been unlike Thee in all things. I am unmerciful and unjust; a sottish admirer of things below, and careless of Heaven and the ways that lead thither.

But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

All my senses have been windows to let sin in, and death by sin. Mine eyes have been adulterous and covetous; mine ears open to slander and detraction; my tongue and palate loose and wanton, intem-

perate, and of foul language, talkative and lying, rash and malicious, false and flattering, irreligious and irreverent, detracting and censorious; my hands have been injurious and unclean, my passions violent and rebellious, my desires impatient and unreasonable: all my members and all my faculties have been servants of sin; and my very best actions have more matter of pity than of confidence, being imperfect in my best, and intolerable in most. *But for Thy Name's sake, O Lord, &c.*

Unto this and a far bigger heap of sin I have added also the faults of others to my own score, by neglecting to hinder them to sin in all that I could and ought: but I also have encouraged them in sin, have taken off their fears, and hardened their consciences, and tempted them directly, and prevailed in it to my own ruin and theirs, unless Thy glorious and unspeakable mercy hath prevented so intolerable a calamity.

Lord, I have abused Thy mercy, despised Thy judgments, turned Thy grace into wantonness. I have been unthankful for Thy infinite loving-kindness. I have sinned and repented, and then sinned again, and resolved against it, and presently broke it; and then I tied myself up with vows, and then was tempted, and then I yielded by little and little, till I was willingly lost again, and my vows fell off like cords of vanity.

Miserable man that I am! who shall deliver me from this body of sin[e]*?*

And yet, O Lord, I have another heap of sins to be unloaded. My secret sins, O Lord, are innumerable; sins I noted not, sins that I willingly neglected, sin,

[e] Rom. vii. 24.

that I acted upon wilful ignorance and voluntary mispersuasion, sins that I have forgot, and sins which a diligent and a watchful spirit might have prevented, but I would not. Lord, I am confounded with the multitude of them, and the horror of their remembrance, though I consider them nakedly in their direct appearance, without the deformity of their unhandsome and aggravating circumstances: but so dressed, they are a sight too ugly, an instance of amazement, infinite in degrees, and insufferable in their load.

And yet Thou hast spared me all this while, and hast not thrown me into Hell, where I have deserved to have been long since, and even now to have been shut up to an eternity of torments with insupportable amazement, fearing the revelation of Thy Day.

Miserable man that I am! who shall deliver me from this body of sin?

Thou shalt answer for me, O Lord my God[f]. *Thou that prayest for me, shalt be my Judge.*

The Prayer.

Thou hast prepared for me a more healthful sorrow; O deny not Thy servant when he begs sorrow of Thee. Give me a deep contrition for my sins, a hearty detestation and loathing of them, hating them worse than death with torments. Give me grace entirely, presently, and for ever to forsake them; to walk with care and prudence, with fear and watchfulness, all my days; to do all my duty with diligence and charity, with zeal and a never-fainting spirit; to redeem the time, to trust upon Thy mercies, to make use of all the instruments of grace, to work out my salvation with

[f] Ps. xxxviii. 15.

fear and trembling: that Thou mayest have the glory of pardoning all my sins, and I may reap the fruit of all Thy mercies and all Thy graces, of Thy patience and long-suffering, even to live a holy life here, and to reign with Thee for ever, through *Jesus* Christ our Lord. *Amen.*

AD SECT. 6.

Special devotions to be used upon the Lord's Day, and the great Festivals of Christians.

1. In the Morning recite the following form of Thanksgiving; upon the special Festivals adding the commemoration of the special blessings, according to the following Prayers: adding such Prayers as you shall choose out of the foregoing Devotions.
2. Besides the ordinary and public duties of the day, if you retire into your closet to read and meditate, after you have performed that duty, say the Song of S. *Ambrose* commonly called the "*Te Deum*" or "*We praise Thee,*" *&c.;* then add the Prayers for particular graces which are at the end of the former chapter; such and as many of them, as shall fit your present needs and affections; ending with the Lord's Prayer. This form of devotion may, for variety, be indifferently used at other times.

A form of Thanksgiving, with a recital of public and private blessings; to be used upon Easter-day, Whit-sunday, Ascension-day, and all Sundays of the year: but the middle part of it may be reserved for the more solemn Festivals, and the other used upon the ordinary: as every man's affections or leisure shall determine.

[1.] *Ex Liturgia S. Basilii magna ex parte.*

O Eternal Essence, Lord God, Father Almighty, Maker of all things in Heaven and Earth; it is a good thing to give thanks to Thee, O Lord, and to pay to

Thee all reverence, worship, and devotion, from a clean and prepared heart; and with an humble spirit to present a living and reasonable sacrifice to Thy Holiness and Majesty: for Thou hast given unto us the knowledge of Thy truth; and who is able to declare Thy greatness, and to recount all Thy marvellous works which Thou hast done in all the generations of the world?

O Great Lord and Governor of all things, Lord and Creator of all things visible and invisible, Who sittest upon the throne of Thy Glory, and beholdest the secrets of the lowest abyss and darkness, Thou art without beginning, uncircumscribed, incomprehensible, unalterable, and seated for ever unmoveable in Thy own essential happiness and tranquillity: Thou art the Father of our Lord *Jesus* Christ, Who is,

Our Dearest and most Gracious Saviour, our hope, the Wisdom of the Father, the image of Thy Goodness, the Word eternal, and the brightness of Thy person, the power of God from eternal ages, the true light that lighteneth every man that cometh into the World, the Redemption of man, and the Sanctification of our Spirits.

By Whom the Holy Ghost descended upon the Church; the Holy Spirit of truth, the seal of adoption, the earnest of the inheritance of the Saints, the first-fruits of everlasting felicity, the life-giving power, the fountain of sanctification, the comfort of the Church, the ease of the afflicted, the support of the weak, the wealth of the poor, the teacher of the doubtful, scrupulous, and ignorant; the anchor of the fearful, the infinite reward of all faithful souls, by Whom all reasonable and understanding creatures serve Thee,

and send up a never-ceasing and a never-rejected sacrifice of prayer and praises and adoration.

All Angels and Archangels, all Thrones and Dominions, all Principalities and Powers, the Cherubim with many eyes, and the Seraphim covered with wings from the terror and amazement of Thy brightest glory; these and all the powers of Heaven do perpetually sing praises and never-ceasing Hymns and eternal Anthems to the glory of the eternal God, the Almighty Father of Men and Angels.

Holy is our God: Holy is the Almighty: Holy is the Immortal: Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the Majesty of Thy glory. *Amen.* *With these holy and blessed Spirits I also Thy servant, O Thou great lover of Souls, though I be unworthy to offer praise to such a Majesty, yet out of my bounden duty humbly offer up my heart and voice to join in this blessed quire, and confess the glories of the Lord. *For Thou art holy, and of Thy greatness there is no end; and in thy justice and goodness Thou hast measured out to us all Thy works.

Thou madest man out of the earth, and didst form him after Thine own image: Thou didst place him in a garden of pleasure, and gavest him laws of righteousness to be to him a seed of immortality.

O that men would therefore praise the Lord for His goodness; and declare the wonders that He hath done for the children of men[g]*!*

For when man sinned and listened to the whispers of a tempting Spirit, and refused to hear the voice of God, Thou didst throw him out from Paradise, and

[g] Ps. cvii. 8.

sentest him to till the Earth; but yet leftest not his condition without remedy, but didst provide for him the salvation of a new birth, and by the blood of Thy Son didst redeem and pay the price to Thine own Justice for Thine own creature, lest the work of Thine own hands should perish.

O that men would therefore praise the Lord, &c.

For Thou, O Lord, in every age didst send testimonies from Heaven, blessings, and Prophets, and fruitful seasons, and Preachers of righteousness, and Miracles of power and mercy: Thou spakest by Thy Prophets, and saidst, *I will help by One that is mighty*[h]; and in the fulness of time spakest to us by Thy Son, by Whom Thou didst make both the Worlds[i]; Who by the word of His power sustains all things in Heaven and Earth; Who thought it no robbery to be equal to the Father; Who, being before all time, was pleased to be born in time, to converse with men, to be incarnate of a holy Virgin: He emptied Himself of all His glories, took on Him the form of a servant, in all things being made like unto us, in a Soul of passions and discourse, in a Body of humility and sorrow, but in all things innocent, and in all things afflicted; and suffered death for us, that we by Him might live, and be partakers of His nature and His glories, of His body and of His Spirit, of the blessings of Earth, and of immortal felicities in Heaven.

O that men would therefore praise the Lord, &c.

For Thou, O holy and immortal God, O sweetest Saviour *Jesus*, wert made under the Law to condemn sin in the flesh; Thou, who knewest no sin, wert made sin for us: Thou gavest to us righteous Com-

[h] Ps. lxxxix. 20. [i] Heb. i. 1—3.

mandments, and madest known to us all Thy Father's will: Thou didst redeem us from our vain conversation, and from the vanity of Idols, false principles, and foolish confidences, and broughtest us to the knowledge of the true and only God and our Father, and hast made us to Thyself a peculiar people, of Thy own purchase, a royal Priesthood, a holy Nation: Thou hast washed our Souls in the Laver of Regeneration, the Sacrament of Baptism: Thou hast reconciled us by Thy Death, justified us by Thy Resurrection, sanctified us by Thy Spirit, (sending Him upon Thy Church in visible forms, and giving Him in powers and miracles and mighty signs, and continuing this incomparable favour in gifts and sanctifying graces, and promising that He shall abide with us for ever:) Thou hast fed us with Thine own broken Body, and given drink to our Souls out of Thine own heart, and hast ascended up on high, and hast overcome all the powers of Death and Hell, and redeemed us from the miseries of a sad eternity; and sittest at the right hand of God, making intercession for us with a never-ceasing charity.

O that men would therefore praise the Lord, &c.

The grave could not hold Thee long, O holy and eternal *Jesus;* Thy body could not see corruption, neither could Thy Soul be left in Hell: Thou wert free among the dead, and Thou breakest the iron gates of Death, and the bars and chains of the lower prisons. Thou broughtest comfort to the Souls of the Patriarchs, who waited for Thy coming, who longed for the redemption of Man, and the revelation of Thy Day. *Abraham, Isaac,* and *Jacob,* saw Thy day, and rejoiced: and, when Thou didst arise from Thy bed of

darkness, and leftest the grave-clothes behind Thee, and didst put on a robe of glory, (over which for forty days Thou didst wear a veil,) and then enteredst into a cloud, and then into glory; then the powers of Hell were confounded, then Death lost its power and was swallowed up into victory: and though Death is not quite destroyed, yet it is made harmless and without a sting, and the condition of human nature is made an entrance to eternal glory; and art become the Prince of Life, the first-fruits of the Resurrection, the first-born from the dead, having made the way plain before our faces, that we may also arise again in the Resurrection of the last day, when Thou shalt come again unto us to render to every man according to his works.

O that men would therefore praise the Lord, &c.

O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever[k].

O all ye Angels of the Lord, praise ye the Lord: praise Him and magnify Him for ever.

O ye spirits and souls of the Righteous, praise ye the Lord: praise Him and magnify Him for ever[l].

And now, O Lord God, what shall I render to Thy Divine Majesty for all the benefits Thou hast done unto Thy servant in my personal capacity?

Thou art my Creator and my Father, my Protector and my Guardian: Thou hast brought me from my mother's womb, Thou hast told all my joints, and in Thy book were all my members written: Thou hast given me a comely body, Christian and careful parents, holy education: Thou hast been my guide and my teacher all my days: Thou hast given me ready faculties, an unloosed tongue, a cheerful spirit, straight

[k] Ps. cvi. 1. [l] Benedicite.

limbs, a good reputation, and liberty of person, a quiet life, and a tender conscience, [*a loving wife or husband, and hopeful children*]. Thou wert my hope from my youth, through Thee have I been holden up ever since I was born. Thou hast clothed me and fed me, given me friends and blessed them: given me many days of comfort and health, free from those sad infirmities with which many of Thy saints and dearest servants are afflicted. Thou hast sent Thy Angel to snatch me from the violence of fire and water, to prevent precipices, fracture of bones, to rescue me from thunder and lightning, plague and pestilential diseases, murder and robbery, violence of chance and enemies, and all the spirits of darkness: and in the days of sorrow Thou hast refreshed me; in the destitution of provisions Thou hast taken care of me, and Thou hast said unto me, *I will never leave thee, nor forsake thee*[m].

I will give thanks unto the Lord with my whole heart, secretly among the faithful and in the congregation[n].

Thou, O my dearest Lord and Father, hast taken care of my soul, hast pitied my miseries, sustained my infirmities, relieved and instructed my ignorances: and though I have broken Thy righteous laws and commandments, run passionately after vanities, and was in love with death, and was dead in sin, and was exposed to thousands of temptations, and fell foully, and continued in it, and loved to have it so, and hated to be reformed; yet Thou didst call me with the checks of conscience, with daily sermons and precepts of holiness, with fear and shame, with benefits and the admonitions of Thy most Holy Spirit, by the

[m] Heb. xiii. 5. [n] Ps. cxi. 1.

counsel of my friends, by the example of good persons, with holy books and thousands of excellent arts, and wouldst not suffer me to perish in my folly, but didst force me to attend to Thy gracious calling, and hast put me into a state of repentance, and possibilities of pardon, being infinitely desirous I should live, and recover, and make use of Thy grace, and partake of Thy glories.

*I will give thanks unto the Lord with my whole heart, secretly among the faithful and in the congregation. *For salvation belongeth unto the Lord, and Thy blessing is upon Thy servant*[o]. *But as for me, I will come into Thy house in the multitude of Thy mercies, and in Thy fear will I worship toward Thy holy temple*[p]. **For of Thee, and in Thee, and through and for Thee are all things*[q]. *Blessed be the Name of God from generation to generation*[r]. Amen.

A short form of Thanksgiving to be said upon any special deliverance; as from Child-birth, from Sickness, from Battle, or imminent danger at Sea or Land, &c.

O most merciful and gracious God, Thou fountain of all mercy and blessing, Thou hast opened the hand of Thy mercy to fill me with blessings, and the sweet effects of Thy loving-kindness: Thou feedest us like a Shepherd, Thou governest us as a King, Thou bearest us in Thy arms like a nurse, Thou dost cover us under the shadow of Thy wings and shelter us like a hen; Thou (O dearest Lord) wakest for us as a watchman, Thou providest for us like a husband, Thou lovest us as a friend, and thinkest on us perpetually, as a careful mother on her helpless babe; and art exceeding merciful to all that fear Thee.

[o] Ps. iii. 8. [p] Ps. v. 7. [q] Rom. x. 36. [r] Ps. cxiii. 2; lxxix. 14.

And now, O Lord, Thou hast added this great blessing of deliverance from my late danger, [*here name the blessing:*] it was Thy hand and the help of Thy mercy that relieved me: the waters of affliction had drowned me, and the stream had gone over my Soul, if the spirit of the Lord had not moved upon these waters. Thou, O Lord, didst revoke Thy angry sentence, which I had deserved, and which was gone out against me. Unto Thee, O Lord, I ascribe the praise and honour of my Redemption. I will be glad and rejoice in Thy mercy, for Thou hast considered my trouble, and hast known my Soul in adversity. As Thou hast spread Thy hand upon me for a covering, so also enlarge my heart with thankfulness, and fill my mouth with praises, that my duty and returns to Thee may be great as my needs of mercy are; and let Thy gracious favours and loving-kindness endure for ever and ever upon Thy servant; and grant that what Thou hast sown in mercy, may spring up in duty: and let Thy grace so strengthen my purposes, that I may sin no more, lest Thy threatening return upon me in anger, and Thy anger break me into pieces: but let me walk in the light of Thy favour, and in the paths of Thy Commandments: that I, living here to the glory of Thy Name, may at last enter into the glory of my Lord, to spend a whole eternity in giving praise to Thy exalted and ever-glorious Name. *Amen.*

*We praise Thee, O God, we acknowledge Thee to be the Lord. *All the earth doth worship Thee, the Father Everlasting. *To Thee all Angels cry aloud, the Heavens and all the powers therein. *To Thee Cherubim and Seraphim continually do cry, *Holy,

Holy, Holy, Lord God of Sabaoth; *Heaven and Earth are full of the Majesty of Thy glory. *The glorious company of the Apostles praise Thee. *The goodly fellowship of the Prophets praise Thee. *The noble Army of Martyrs praise Thee. *The holy Church throughout all the world doth acknowledge Thee, *The Father of an infinite Majesty; *Thine honourable, true, and only Son; *Also the Holy Ghost, the Comforter. *Thou art the King of Glory, O Christ: *Thou art the everlasting Son of the Father. *When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb. *When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers. *Thou sittest at the right hand of God, in the Glory of the Father. *We believe that Thou shalt come to be our Judge. *We therefore pray Thee, help Thy servants; whom Thou hast redeemed with Thy precious blood. *Make them to be numbered with Thy Saints in glory everlasting. *O Lord, save Thy people, and bless Thine heritage. *Govern them, and lift them up for ever. *Day by day we magnify Thee; and we worship Thy Name, ever, world without end. *Vouchsafe, O Lord, to keep us this day without sin. *O Lord, have mercy upon us, have mercy upon us. *O Lord, let Thy mercy lighten upon us, as our trust is in Thee. *O Lord, in Thee have I trusted: let me never be confounded. *Amen.*

A Prayer of Thanksgiving after the receiving of some great blessing, as the birth of an Heir, the success of an honest design, a victory, a good harvest, &c.

O Lord God, Father of mercies, the Fountain of

comfort and blessing, of life and peace, of plenty and pardon, Who fillest Heaven with Thy glory, and Earth with Thy goodness; I give Thee the most earnest, most humble, and most enlarged returns of my glad and thankful heart, for Thou hast refreshed me with Thy comforts, and enlarged me with Thy blessing; Thou hast made my flesh and my bones to rejoice: for besides the blessings of all mankind, the blessings of nature and the blessings of grace, the support of every minute, and the comforts of every day, Thou hast opened Thy bosom, and at this time hast poured out an excellent expression of Thy loving-kindness [*here name the blessing*]. What am I, O Lord, and what is my Father's house, what is the life and what are the capacities of Thy servant, that Thou shouldest do this unto me; *that the great God of Men and Angels should make a special decree in Heaven for me, and send out an Angel of blessing, and instead of condemning and ruining me, as I miserably have deserved, to distinguish me from many my equals and my betters, by this and many other special acts of grace and favour?

Praised be the Lord daily, even the Lord that helpeth us, and poureth His benefits upon us. He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death[s]. Thou hast brought me to great honour, and comforted me on every side[t].

Thou, Lord, hast made me glad through Thy works: I will rejoice in giving praise for the operation of Thy hands[u].

[s] Ps. lxviii. 19, 20. [t] Ps. lxxi. 19. [u] Ps. xcii. 4.

O give thanks unto the Lord, and call upon His name: tell the people what things He hath done[x].

As for me I will give great thanks unto the Lord, and praise Him among the multitude[y].

Blessed be the Lord God, even the Lord God of *Israel*, Which only doeth wondrous and gracious things.

And blessed be the name of His Majesty for ever: and all the earth shall be filled with His Majesty. *Amen*, *Amen*[z].

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer to be said on the Feast of Christmas, or the Birth of our Blessed Saviour Jesus: the same also may be said upon the Feasts of the Annunciation and Purification of the B. Virgin Mary.

O Holy and Almighty God, Father of mercies, Father of our Lord Jesus Christ, the Son of Thy love and eternal mercies, I adore and praise and glorify Thy infinite and unspeakable love and wisdom, Who hast sent Thy Son from the bosom of felicities to take upon Him our nature and our misery and our guilt; and hast made the Son of God to become the Son of Man, that we might become the Sons of God, and partakers of the Divine nature: since Thou hast so exalted human nature, be pleased also to sanctify my person; that by a conformity to the humility and laws and sufferings of my dearest Saviour I may be united to His Spirit, and be made all one with the most Holy *Jesus*. *Amen.*

[x] Ps. cv. 1. [y] Ps. cix. 29. [z] Ps. lxxii. 18, 19.

O holy and Eternal *Jesus*, Who didst pity mankind lying in his blood and sin and misery, and didst choose our sadnesses and sorrows, that Thou mightest make us to partake of Thy felicities; let Thine eyes pity me, Thy hands support me, Thy Holy feet tread down all the difficulties in my way to Heaven; let me dwell in Thy heart, be instructed with Thy wisdom, moved by Thy affections, choose with Thy will, and be clothed with Thy righteousness; that in the day of Judgment I may be found having on Thy garments, sealed with Thy impression; and that, bearing upon every faculty and member the character of my elder Brother, I may not be cast out with strangers and unbelievers. *Amen.*

O Holy and ever-blessed Spirit, Who didst overshadow the holy Virgin-Mother of our Lord, and caused her to conceive by a miraculous and mysterious manner; be pleased to overshadow my Soul, and enlighten my spirit, that I may conceive the Holy *Jesus* in my heart, and may bear Him in my mind, and may grow up to the fulness of the stature of Christ, to be a perfect man in Christ *Jesus*. *Amen.*

*To God the Father of our Lord Jesus Christ, * To the eternal Son that was incarnate and born of a Virgin, * To the Spirit of the Father and the Son, be all honour and glory, worship and adoration, now and for ever.* Amen.

¶ *The same Form of Prayer may be used upon our own Birth-day, or day of our Baptism: adding the following Prayer.*

A Prayer to be said upon our Birth-day, or day of Baptism.

O blessed and Eternal God, I give Thee praise and glory for Thy great mercy to me, in causing me to be

born of Christian parents, and didst not allot to me a portion with misbelievers and heathen that have not known Thee. Thou didst not suffer me to be strangled at the gate of the womb, but Thy hand sustained and brought me to the light of the world, and the illumination of Baptism, with Thy grace preventing my election, and by an artificial necessity and holy prevention engaging me to the profession and practices of Christianity. Lord, since that, I have broken the promises made in my behalf, and which I confirmed by my after-act; I went back from them by an evil life: and yet Thou hast still continued to me life and time of repentance; and didst not cut me off in the beginning of my days, and the progress of my sins. O Dearest God, pardon the errors and ignorances, the vices and vanities of my youth, and the faults of my more forward years; and let me never more stain the whiteness of my Baptismal robe: and now that by Thy grace I still persist in the purposes of obedience, and do give up my name to Christ, and glory to be a disciple of Thy institution, and a servant of *Jesus*, let me never fail of Thy grace; let no root of bitterness spring up, and disorder my purposes, and defile my spirit. O let my years be so many degrees of nearer approach to Thee: and forsake me not, O God, in my old age, when I am gray-headed; and when my strength faileth me, be Thou my strength and my guide unto death; that I may reckon my years, and apply my heart unto wisdom; and at last, after the spending a holy and a blessed life, I may be brought unto a glorious eternity, through *Jesus* Christ our Lord. *Amen.*

Then add the Form of Thanksgiving formerly described.

A Prayer to be said upon the days of the memory of Apostles, Martyrs, &c.

O Eternal God, to Whom do live the spirits of them that depart hence in the Lord, and in Whom the Souls of them that be elected, after they be delivered from the burden of the flesh, be in peace and rest from their labours, and their works follow them, and their memory is blessed; I bless and magnify Thy holy and ever-glorious Name, for the great grace and blessing manifested to Thy Apostles and Martyrs, and other holy persons, who have glorified Thy Name in the days of their flesh, and have served the interest of Religion and of Thy service: and this day we have Thy servant [*name the Apostle or Martyr*, &c.] in remembrance, whom Thou hast led through the troubles and temptations of this world, and now hast lodged in the bosom of a certain hope and great beatitude until the day of restitution of all things. Blessed be the mercy and eternal goodness of God; and the memory of all Thy Saints is blessed. Teach me to practise their doctrine, to imitate their lives, following their example, and being united as a part of the same mystical body by the band of the same faith, and a holy hope, and a never-ceasing charity. And may it please Thee of Thy gracious goodness shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we with Thy servant [*] and all others departed in the true faith and fear of Thy Holy Name, may have our perfect consummation and bliss in body and Soul in Thy eternal and everlasting Kingdom. *Amen.*

A Form of Prayer recording all the parts and mysteries of Christ's Passion, being a short history of it: to be used especially in the week of the Passion, and before the receiving the blessed Sacrament.

All praise, honour, and glory, be to the Holy and eternal *Jesus*. I adore Thee, O blessed Redeemer, eternal God, the light of the *Gentiles*, and the glory of *Israel*, for Thou hast done and suffered for me more than I could wish, more than I could think of; even all that a lost and a miserable perishing sinner could possibly need.

Thou wert afflicted with thirst and hunger, with heat and cold, with labours and sorrows, with hard journeys and restless nights; and when Thou wert contriving all the mysterious and admirable ways of paying our scores, Thou didst suffer Thyself to be designed to slaughter by those for whom in love Thou wert ready to die.

What is Man that Thou art mindful of him, and the Son of man that Thou thus visitest him[a]*?*

Blessed be Thy name, O Holy *Jesus;* for Thou wentest about doing good, working miracles of mercy, healing the sick, comforting the distressed, instructing the ignorant, raising the dead, enlightening the blind, strengthening the lame, straightening the crooked, relieving the poor, preaching the Gospel, and reconciling sinners by the mightiness of Thy power, by the wisdom of Thy spirit, by the Word of God, and the merits of Thy passion, Thy healthful and bitter passion.

Lord, what is Man, that Thou art mindful of him, &c.

[a] Ps. viii. 4.

Blessed be Thy name, O Holy *Jesus*, Who wert content to be conspired against by the *Jews*, to be sold by Thy servant for a vile price. and to wash the feet of him that took money for Thy life, and to give to him and to all Thy Apostles Thy most Holy Body and Blood, to become a sacrifice for their sins, even for their betraying and denying Thee; and for all my sins, even for my crucifying Thee afresh, and for such sins which I am ashamed to think, but that the greatness of my sins magnify the infiniteness of Thy mercies, Who didst so great things for so vile a person.

Lord, what is Man, &c.

Blessed be Thy Name, O Holy *Jesus*, Who, being to depart the world, didst comfort Thy Apostles, pouring out into their ears and hearts treasures of admirable discourses; Who didst recommend them to Thy Father with a mighty charity, and then didst enter into the Garden set with nothing but briars and sorrows, where Thou didst suffer a most unspeakable agony, until the sweat strained through Thy pure skin like drops of blood, and there didst sigh and groan, and fall flat upon the earth, and pray, and submit to the intolerable burden of Thy Father's wrath, which I had deserved and Thou sufferedst.

Lord, what is Man, &c.

Blessed be Thy Name, O holy *Jesus*, Who hast sanctified to us all our natural infirmities and passions, by vouchsafing to be in fear and trembling and sore amazement, by being bound and imprisoned, by being harassed and dragged with cords of violence and rude hands, by being drenched in the brook in the way, by being sought after like a thief, and used like a sinner, Who wert the most Holy and the most innocent,

cleaner than an Angel, and brighter than the Morning Star.

Lord, what is Man, &c.

Blessed be Thy name, O Holy *Jesus*, and blessed be Thy loving-kindness and pity, by which Thou didst neglect Thy own sorrows, and go to comfort the sadness of Thy disciples, quickening their dulness, encouraging their duty, arming their weakness with excellent precepts against the day of trial. Blessed be that humility and sorrow of Thine, Who, being Lord of the Angels, yet wouldest need and receive comfort from Thy servant the Angel; Who didst offer Thyself to Thy persecutors, and madest them able to seize Thee; and didst receive the traitor's kiss, and sufferedst a veil to be thrown over Thy Holy face, that Thy enemies might not presently be confounded by so bright a lustre; and wouldst do a miracle to cure a wound of one of Thy spiteful enemies; and didst reprove a zealous servant in behalf of a malicious adversary; and then didst go like a lamb to the slaughter, without noise or violence or resistance, when Thou couldst have commanded millions of Angels for Thy guard and rescue.

Lord, what is Man, &c.

Blessed be Thy name, O holy *Jesus*, and blessed be that holy sorrow Thou didst suffer, when Thy disciples fled, and Thou wert left alone in the hands of cruel men, who like evening-wolves thirsted for a draught of Thy best blood; and Thou wert led to the house of *Annas*, and there asked ensnaring questions, and smitten on the face by him whose ear Thou hadst but lately healed; and from thence wert dragged to the house of *Caiaphas*, and there all night didst endure spittings,

affronts, scorn, contumelies, blows, and intolerable insolencies; and all this for Man, who was Thy enemy and the cause of all Thy sorrows.

Lord, what is Man, &c.

Blessed be Thy name, O Holy *Jesus*, and blessed be Thy mercy, Who, when Thy servant *Peter* denied Thee and forsook Thee, and forswore Thee, didst look back upon him, and by that gracious and chiding look didst call him back to himself and Thee; Who wert accused before the High Priest, and railed upon, and examined to evil purposes, and with designs of blood; Who wert declared guilty of death for speaking a most necessary and most profitable truth; Who wert sent to *Pilate* and found innocent, and sent to *Herod* and still found innocent, and wert arrayed in white, both to declare Thy innocence, and yet to deride Thy person; and wert sent back to *Pilate* and examined again, and yet nothing but innocence found in Thee, and malice round about Thee to devour Thy life, which yet Thou wert more desirous to lay down for them than they were to take it from Thee.

Lord, what is Man, &c.

Blessed be Thy name, O Holy *Jesus*, and blessed be that patience and charity, by which for our sakes Thou wert content to be smitten with canes, and have that Holy face, which Angels with joy and wonder do behold, be spit upon and be despised, when compared with *Barabbas*, and scourged most rudely with unhallowed hands, till the pavement was purpled with that Holy blood, and condemned to a sad and shameful, a public and painful death, and arrayed in scarlet, and crowned with thorns, and stripped naked, and then clothed, and loaden with the Cross, and tormented

with a tablet stuck with nails at the fringes of Thy garment, and bound hard with cords, and dragged most vilely and most piteously till the load was too great, and did sink Thy tender and virginal body to the earth; and yet didst comfort the weeping women, and didst more pity Thy persecutors than Thyself, and wert grieved for the miseries of *Jerusalem* to come forty years after, more than for Thy present Passion.

Lord, what is Man, &c.

Blessed be Thy Name, O Holy *Jesus*, and blessed be that incomparable sweetness and holy sorrow which Thou sufferedst, when Thy holy hands and feet were nailed upon the Cross, and the Cross being set in a hollowness of the earth did in the fall rend the wounds wider, and there naked and bleeding, sick and faint, wounded and despised, didst hang upon the weight of Thy wounds three long hours, praying for Thy persecutors, satisfying Thy Father's wrath, reconciling the penitent thief, providing for Thy holy and afflicted mother, tasting vinegar and gall; and when the fulness of Thy suffering was accomplished, didst give Thy Soul into the hands of God, and didst descend to the regions of longing souls, who waited for the revelation of this Thy day in their prisons of hope: and then Thy body was transfixed with a spear, and issued forth two Sacraments, Water and Blood; and Thy body was composed to burial, and dwelt in darkness three days and three nights.

Lord, what is man, that Thou art mindful of him; and the son of man, that Thou thus visitest him?

The Prayer.

Thus, O blessed *Jesu*, Thou didst finish Thy Holy Passion with pain and anguish so great, that nothing could be greater than it, except Thyself and Thy own infinite mercy; and all this for man, even for me, than whom nothing could be more miserable, Thyself only excepted, who becamest so by undertaking our guilt and our punishment. And now, Lord, Who hast done so much for me, be pleased only to make it effectual to me, that it may not be useless and lost as to my particular, lest I become eternally miserable, and lost to all hopes and possibilities of comfort. All this deserves more love than I have to give: but, Lord, do Thou turn me all into love, and all my love into obedience, and let my obedience be without interruption, and then I hope Thou wilt accept such a return as I can make. Make me to be something that Thou delightest in, and Thou shalt have all that I am or have from Thee, even whatsoever Thou makest fit for Thyself. Teach me to live wholly for my Saviour *Jesus*, and to be ready to die for *Jesus*, and to be conformable to His life and sufferings, and to be united to Him by inseparable unions, and to own no passions but what may be servants to *Jesus* and Disciples of His institution. O sweetest Saviour, clothe my soul with Thy holy robe; hide my sins in Thy wounds, and bury them in Thy grave; and let me rise in the life of grace, and abide and grow in it, till I arrive at the Kingdom of Glory. *Amen.*

Our Father, &c.

AD SECT. 7, 8, 10.

A form of Prayer or Intercession for all estates of people in the Christian Church. The parts of which may be added to any other forms: and the whole office, entirely as it lies, is proper to be said in our preparation to the Holy Sacrament, or on the day of celebration.

1. *For ourselves.*

O Thou gracious Father of mercy, Father of our Lord *Jesus* Christ, have mercy upon Thy servants who bow our heads, and our knees, and our hearts to Thee: pardon and forgive us all our sins: give us the grace of holy Repentance, and a strict obedience to Thy Holy Word: strengthen us in the inner man with the power of the Holy Ghost for all the parts and duties of our calling and holy living: preserve us for ever in the unity of the holy Catholic Church, and in the integrity of the Christian faith, and in the love of God and of our neighbours, and in hope of life eternal. *Amen.*

2. *For the whole Catholic Church.*

O holy *Jesus*, King of the Saints, and Prince of the Catholic Church, preserve Thy Spouse whom Thou hast purchased with Thy right hand, and redeemed and cleansed with Thy blood; the whole Catholic Church from one end of the earth to the other; she is founded upon a rock, but planted in the sea. O preserve her safe from schism, heresy, and sacrilege. Unite all her members with the bands of Faith, Hope, and Charity, and an external communion, when it shall seem good in Thine eyes. Let the daily sacri-

fice of prayer and Sacramental thanksgiving never cease, but be for ever presented to Thee, and for ever united to the intercession of her dearest Lord, and for ever prevail for the obtaining for every of its members grace and blessing, pardon and salvation. *Amen.*

3. *For all Christian Kings, Princes, and Governors.*

O King of kings, and Prince of all the rulers of the earth, give Thy grace and Spirit to all Christian Princes, the spirit of wisdom and counsel, the spirit of government and godly fear. Grant unto them to live in peace and honour, that their people may love and fear them, and they may love and fear God. Speak good unto their hearts concerning the Church, that they may be nursing-fathers to it, fathers to the fatherless, judges and avengers of the cause of widows; that they may be compassionate to the wants of the poor, and the groans of the oppressed; that they may not vex or kill the Lord's people with unjust or ambitious wars, but may feed the flock of God, and may enquire after and do all things which may promote peace, public honesty, and holy Religion; so administering things present, that they may not fail of the everlasting glories of the world to come, where all Thy faithful people shall reign kings for ever. *Amen.*

4. *For all the orders of them that minister about Holy things.*

O Thou great Shepherd and Bishop of our souls, Holy and Eternal *Jesus*, give unto Thy servants the Ministers of the Mysteries of Christian Religion, the Spirit of prudence and sanctity, faith and charity, confidence and zeal, diligence and watchfulness; that

they may declare Thy will unto the people faithfully, and dispense Thy Sacraments rightly, and intercede with Thee graciously and acceptably for Thy servants. Grant, O Lord, that by a holy life and a true belief, by well doing and patient suffering (when Thou shalt call them to it), they may glorify Thee the great lover of souls, and, after a plentiful conversion of sinners from the error of their ways, they may shine like the stars in glory. *Amen.*

Give unto Thy servants the Bishops a discerning spirit; that they may lay hands suddenly on no man, but may depute such persons to the ministries of Religion who may adorn the Gospel of God, and whose lips may preserve knowledge, and such who by their good preaching and holy living may advance the service of the Lord *Jesus.* *Amen.*

5. *For our nearest relatives, as Husband, Wife, Children, Family, &c.*

O God of infinite mercy, let Thy loving mercy and compassion descend upon the head of Thy servants [*my wife, or husband, children and family:*] be pleased to give them health of body and of spirit, a competent portion of temporals, so as may with comfort support them in their journey to Heaven; preserve them from all evil and sad accidents, defend them in all assaults of their enemies, direct their persons and their actions, sanctify their hearts and words and purposes; that we all may by the bands of obedience and charity be united to our Lord *Jesus*, and, always feeling Thee our merciful and gracious Father, may become a holy family, discharging our whole duty in all our relations; that we in this life being Thy children by adoption

and grace, may be admitted into Thy holy family hereafter, for ever to sing praises to Thee in the Church of the first-born, in the family of Thy redeemed ones. *Amen.*

6. *For our Parents, our Kindred in the flesh, our Friends, and Benefactors.*

O God merciful and gracious, Who hast made [*my Parents*] my friends and my benefactors ministers of Thy mercy and instruments of Providence to Thy servant, I humbly beg a blessing to descend upon the heads of [*name the persons, or the relations*]. Depute Thy holy Angels to guard their persons, Thy Holy Spirit to guide their souls, Thy Providence to minister to their necessities: and let Thy grace and mercy preserve them from the bitter pains of eternal death, and bring them to everlasting life, through *Jesus* Christ. *Amen.*

7. *For all that lie under the rod of War, Famine, Pestilence: to be said in the time of Plague, or war, &c.*

O Lord God Almighty, Thou art our Father, we are Thy children: Thou art our Redeemer, we Thy people purchased with the price of Thy most precious blood: be pleased to moderate Thy anger towards Thy servants; let not Thy whole displeasure arise, lest we be consumed and brought to nothing. Let health and peace be within our dwellings, let righteousness and holiness dwell for ever in our hearts, and be expressed in all our actions, and the light of Thy countenance be upon us in all our sufferings, that we may delight in the service and in the mercies of God for ever. *Amen.*

O gracious Father and merciful God, if it be Thy will, say unto the destroying Angel, It is enough: and though we are not better than our brethren who are smitten with the rod of God, but much worse, yet may it please Thee, even because Thou art good, and because we are timorous and sinful, not yet fitted for our appearance, to set Thy mark upon our foreheads, that Thy Angel the Minister of Thy Justice may pass over us and hurt us not: let Thy hand cover Thy servants, and hide us *in the clefts of the rock*[b], in the wounds of the Holy *Jesus*, from the present anger that is gone out against us; that though we walk through the valley of the shadow of death, we may fear no evil, and suffer none: and those whom Thou hast smitten with Thy rod, support with Thy staff, and visit them with Thy mercies and salvation, through *Jesus* Christ. *Amen.*

8. *For all Women with Child, and for unborn Children.*

O Lord God, who art the Father of them that trust in Thee, and shewest mercy to a thousand generations of them that fear Thee; have mercy upon all women great with child, [*] be pleased to give them a joyful and a safe deliverance: and let Thy grace preserve the fruit of their wombs, and conduct them to the holy Sacrament of Baptism; that they, being regenerated by Thy Spirit, and adopted into Thy family and the portion and duty of Sons, may live to the glory of God, to the comfort of their parents and friends, to the edification of the Christian commonwealth, and the salvation of their own souls. through *Jesus* Christ. *Amen.*

[b] Isai. ii. 21; 1 Cor. x. 4.

9. *For all estates of Men and Women in the Christian Church.*

O Holy God, King Eternal, out of the infinite store-houses of Thy grace and mercy give unto all virgins chastity, and a religious spirit; to all persons dedicated to Thee and to Religion, continence and meekness, an active zeal and an unwearied spirit; to all married pairs, faith and holiness; to widows and fatherless, and all that are oppressed, Thy patronage, comfort, and defence; to all Christian women, simplicity and modesty, humility and chastity, patience and charity: give unto the poor, to all that are robbed and spoiled of their goods, a competent support, and a contented spirit, and a treasure in Heaven hereafter: give unto prisoners and captives, to them that toil in the mines, and row in the galleys, strength of body and of spirit, liberty and redemption, comfort and restitution: to all that travel by land, Thy Angel for their guide, and a holy and prosperous return: to all that travel by sea, freedom from pirates and shipwreck, and bring them to the haven where they would be: to distressed and scrupulous consciences, to melancholy and disconsolate persons, to all that are afflicted with evil and unclean spirits, give a light from Heaven, great grace and proportionable comforts, and timely deliverance; give them patience and resignation; let their sorrows be changed into grace and comfort, and let the storm waft them certainly to the regions of rest and glory.

Lord God of mercy, give to Thy Martyrs, Confessors, and all Thy persecuted, constancy and prudence, boldness and hope, a full faith and a never-failing charity. To all who are condemned to death

do Thou minister comfort, a strong, a quiet and a resigned spirit: take from them the fear of death, and all remaining affections to sin, and all imperfections of duty, and cause them to die full of grace, full of hope. And give to all faithful, and particularly to them who have recommended themselves to the prayers of Thy unworthy servant, a supply of all their needs temporal and spiritual, and according to their several states and necessities, rest and peace, pardon and refreshment: and shew us all a mercy in the day of judgment. *Amen.*

Give, O Lord, to the magistrates equity, sincerity, courage, and prudence, that they may protect the good, defend Religion, and punish the wrong doers. Give to the nobility wisdom, valour, and loyalty: to merchants, justice and faithfulness: to all artificers and labourers, truth and honesty: to our enemies, forgiveness and brotherly kindness.

Preserve to us the heavens and the air in healthful influence and disposition, the earth in plenty, the kingdom in peace and good government, our marriages in peace and sweetness and innocence of society, Thy people from famine and pestilence, our houses from burning and robbery, our persons from being burnt alive: from banishment and prison, from widowhood and destitution, from violence of pains and passions, from tempests and earthquakes, from inundation of waters, from rebellion or invasion, from impatience and inordinate cares, from tediousness of spirit and despair, from murder, and all violent, accursed, and unusual deaths, from the surprise of sudden and violent accidents, from passionate and unreasonable fears, from all Thy wrath, and from all

our sins, good Lord, deliver and preserve Thy servants for ever. *Amen.*

Repress the violence of all implacable, warring, and tyrant nations: bring home unto Thy fold all that are gone astray: call into the Church all strangers: increase the number and holiness of Thine own people; bring infants to ripeness of age and reason: confirm all baptized people with Thy grace and with Thy Spirit: instruct the novices and new Christians: let a great grace and merciful providence bring youthful persons safely and holily through the indiscretions and passions and temptations of their younger years; and to those whom Thou hast or shalt permit to live to the age of a man, give competent strength and wisdom; take from them covetousness and churlishness, pride and impatience; fill them full of devotion and charity, repentance and sobriety, holy thoughts and longing desires after Heaven and Heavenly things; give them a holy and a blessed death, and to us all a joyful resurrection through *Jesus* Christ our Lord. *Amen.*

Ad Sect. 10.

The manner of using these devotions by way of preparation to the receiving the blessed Sacrament of the Lord's Supper.

The just preparation to this Holy Feast consisting principally in a holy life, and consequently in the repetition of the acts of all virtues, and especially of Faith, Repentance, Charity and Thanksgiving; to the exercise of these four graces, let the person that intends to communicate, in the times set apart for his preparation and devotion, for the exercise of his faith recite the prayer or Litany of the Passion; for the

exercise of Repentance, the form of confession of sins with the prayer annexed; and for the graces of Thanksgiving and Charity, let him use the special forms of prayer above described. Or, if a less time can be allotted for preparatory devotion, the two first will be the more proper, as containing in them all the personal duty of the communicant. To which, upon the morning of that Holy solemnity, let him add

A Prayer of preparation or address to the holy Sacrament.

An act of Love.

O most gracious and eternal God, the helper of the helpless, the comforter of the comfortless, the hope of the afflicted, the bread of the hungry, the drink of the thirsty, and the Saviour of all them that wait upon Thee; I bless and glorify Thy Name, and adore Thy goodness, and delight in Thy love, that Thou hast once more given me the opportunity of receiving the greatest favour which I can receive in this world, even the Body and Blood of my dearest Saviour. O take from me all affection to sin or vanity: let not my affections dwell below, but soar upwards to the element of love, to the seat of God, to the regions of glory, and the inheritance of *Jesus;* that I may hunger and thirst for the bread of life, and the wine of elect souls, and may know no loves but the love of God, and the most merciful *Jesus*. *Amen*.

An act of Desire.

O blessed *Jesus*, Thou hast used many arts to save me, Thou hast given Thy life to redeem me, Thy holy Spirit to sanctify me, Thyself for my example, Thy Word for my rule, Thy grace for my guide, the fruit

of Thy body hanging on the tree of the cross for the sin of my soul; and after all this Thou hast sent Thy Apostles and Ministers of salvation to call me, to importune me, to constrain me to holiness and peace and felicity. O now come, Lord *Jesus,* come quickly: my heart is desirous of Thy presence, and thirsty of Thy grace, and would fain entertain Thee, not as a guest, but as an inhabitant, as the Lord of all my faculties. Enter in and take possession, and dwell with me for ever; that I also may dwell in the heart of my dearest Lord, which was opened for me with a spear and love.

An act of Contrition.

Lord, Thou shalt find my heart full of cares and worldly desires, cheated with love of riches, and neglect of holy things, proud and unmortified, false and crafty to deceive itself, intricated and entangled with difficult cases of conscience, with knots which my own wildness and inconsideration and impatience have tied and shuffled together. O my dearest Lord, if Thou canst behold such an impure seat, behold the place to which Thou art invited is full of passion and prejudice, evil principles and evil habits, peevish and disobedient, lustful and intemperate, and full of sad remembrances that I have often provoked to jealousy and to anger Thee, my God, my dearest Saviour, Him that died for me, Him that suffered torments for me, that is infinitely good to *me,* and infinitely good and perfect *in Himself.* This, O dearest Saviour, is a sad truth, and I am heartily ashamed, and truly sorrowful for it, and do deeply hate all my sins, and am full of indignation against myself for so un-

worthy, so careless, so continued, so great a folly: and humbly beg of Thee to increase my sorrow, and my care, and my hatred against sin; and make my love to Thee swell up to a great grace, and then to glory and immensity.

An act of Faith.

This indeed is my condition: But I know, O blessed *Jesus*, that Thou didst take upon Thee my nature that Thou mightest suffer for my sins, and Thou didst suffer to deliver me from them and from Thy Father's wrath: and I was delivered from this wrath that I might serve Thee in holiness and righteousness all my days. Lord, I am as sure Thou didst the great work of Redemption for me and all mankind, as that I am alive. This is my hope, the strength of my spirit, my joy and my confidence: and do Thou never let the spirit of unbelief enter into me and take me from this Rock. Here I will dwell, for I have a delight therein: Here I will live, and here I desire to die.

The Petition.

Therefore, O blessed *Jesu*, Who art my Saviour and my God, Whose body is my food, and Thy righteousness is my robe, Thou art the Priest and the Sacrifice, the master of the feast and the feast itself, the Physician of my soul, the light of mine eyes, the purifier of my stains: enter into my heart and cast out from thence all impurities, all the remains of *the Old man;* and grant I may partake of this Holy Sacrament with much reverence, and holy relish, and great effect, receiving hence the communication of Thy Holy Body and Blood, for the establishment of

an unreproveable Faith, of an unfeigned Love, for the fulness of wisdom, for the healing my soul, for the blessing and preservation of my body, for the taking out the sting of temporal death, and for the assurance of a holy Resurrection, for the ejection of all evil from within me, and the fulfilling all Thy righteous Commandments, and to procure for me a mercy and a fair reception at the day of Judgment, through Thy mercies, O holy and ever-blessed Saviour *Jesus. Amen.*

Here also may be added the Prayer after receiving the Cup.

Ejaculations to be said before or at the receiving the Holy Sacrament

Like as the hart desireth the water-brooks: so longeth my soul after Thee, O God. My soul is athirst for God, yea even for the living God: when shall I come before the presence of God[c]*?*

O Lord my God, great are Thy wondrous works which Thou hast done, like as be also Thy thoughts which are to us-ward: and yet there is no man that ordereth them unto Thee[d].

O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill and to Thy dwelling; and that I may go unto the altar of God, even unto the God of my joy and gladness: and with my heart will I give thanks to Thee, O God, my God[e].

I will wash my hands in innocency, O Lord; and so will I go to Thine altar: that I may shew the voice of thanksgiving, and tell of all Thy wondrous works.

Examine me, O Lord, and prove me, try Thou my reins and my heart. For Thy loving-kindness is now

[c] Ps. xlii. 1, 2. [d] Ps. xl. 5. [e] Ps. xliii. 3, 4.

and ever before my eyes: and I will walk in Thy truth [f].

Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full. But Thy loving-kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever [g].

This is the bread that cometh down from Heaven, that a man may eat thereof and not die [h].

Whoso eateth My flesh and drinketh My blood, dwelleth in Me and I in him; and hath eternal life abiding in him; and I will raise him up at the last day [i].

Lord, whither shall we go but to Thee? Thou hast the words of eternal life [k].

If any man thirst, let him come unto Me and drink [l].

The bread which we break, is it not the communication of the body of Christ? and the cup which we drink, is it not the communication of the blood of Christ [m].

What are those wounds in Thy hands? They are those with which I was wounded in the house of My friends [n].

Immediately before the receiving, say,

Lord, I am not worthy that Thou shouldst enter under my roof. But do Thou speak the word only, and Thy servant shall be healed [o].

Lord, open Thou my lips, and my mouth shall shew Thy praise. O God, make speed to save me: O Lord, make haste to help me.

Come, Lord Jesus, come quickly [p].

[f] Ps. xxvi. 6, 7, 2, 3. [g] Ps. xxiii. 5, 6. [h] John vi. 50.
[i] John vi. 54, 56. [k] John vi. 68. [l] John vii. 37.
[m] 1 Cor. x. 16. [n] Zech. xiii. 6. [o] Matth. viii. 8. [p] Rev. xxii 20.

After receiving the consecrated and blessed Bread, say,

O taste and see how gracious the Lord is: blessed is the man that trusteth in Him. *The beasts do lack and suffer hunger; but they which seek the Lord shall want no manner of thing that is good [q]. Lord, what am I, that my Saviour should become my food, that the Son of God should be the meat of worms, of dust and ashes, of a sinner, of him that was His enemy? But this Thou hast done to me, because Thou art infinitely good and wonderfully gracious, and lovest to bless every one of us, in turning us from the evil of our ways. Enter into me, blessed *Jesus;* let no root of bitterness spring up in my heart; but be Thou Lord of all my faculties. O let me feed on Thee by faith, and grow up by the increase of God to a perfect man in Christ *Jesus*. *Amen.* Lord, I believe, help mine unbelief [s].

Glory be to God the Father, Son, &c.

After the receiving the Cup of blessing.

It is finished. Blessed be the mercies of God revealed to us in *Jesus* Christ. O blessed and eternal High-Priest [t], let the sacrifice of the Cross which Thou didst once offer for the sins of the whole world, and which Thou dost now and always represent in Heaven to Thy Father by Thy never-ceasing intercession, and which this day hath been exhibited on Thy Holy Table Sacramentally, obtain mercy and peace, faith and charity, safety and establishment to Thy Holy Church which Thou hast founded upon a Rock, the Rock of a holy Faith; and let not the

[q] Ps. xxxiv. 8, 10.
[s] Mark ix. 24.
[t] Heb. xi. 15.
[t] Heb. vii. 25, 28.

gates of Hell prevail against her, nor the enemy of mankind take any soul out of Thy hand, whom Thou hast purchased with Thy blood, and sanctified by Thy Spirit. Preserve all Thy people from heresy and division of spirit, from scandal and the spirit of delusion, from sacrilege and hurtful persecutions. Thou, O blessed *Jesus*, didst die for us: keep me for ever in holy living, from sin and sinful shame, in the communion of Thy Church, and Thy Church in safety and grace, in truth and peace, unto Thy second coming. *Amen.*

Dearest *Jesu*, since Thou art pleased to enter into me, O be jealous of Thy house and the place where Thine honour dwelleth: suffer no unclean spirit or unholy thought to come near Thy dwelling, lest it defile the ground where Thy Holy feet have trod. O teach me so to walk, that I may never disrepute the honour of my Religion, nor stain the holy robe which Thou hast now put upon my soul, nor break my holy vows which *I have made*, and *Thou hast sealed*, nor lose my right of inheritance, my privilege of being co-heir with *Jesus*, into the hope of which I have now further entered: but be Thou pleased to love me with the love of a Father, and a Brother, and a Husband, and a Lord; and make me serve Thee in the Communion of Saints, in receiving the Sacrament, in the practice of all holy virtues, in the imitation of Thy life, and conformity to Thy sufferings; that I, having now put on the Lord *Jesus*, may marry His loves and His enmities, may desire His glory, may obey His laws, and be united to His Spirit, and in the day of the Lord I may be found having on the Wedding-garment; and bearing in my body and soul

the marks of the Lord *Jesus*, that I may enter into the joy of my Lord, and partake of His glories for ever and ever. *Amen.*

Ejaculations to be used any time that day, after the solemnity is ended.

Lord, if I had lived innocently, I could not have deserved to receive the crumbs that fall from Thy Table. How great is Thy mercy, Who hast feasted me with the Bread of Virgins, with the Wine of Angels, with Manna from Heaven!

O when shall I pass from this dark glass, from this veil of Sacraments, to the vision of Thy eternal clarity; from eating Thy Body, to beholding Thy face in Thy eternal Kingdom?

Let not my sins crucify the Lord of life again: Let *it* never be said concerning me, *The hand of him that betrayeth Me is with Me on the Table*[u].

O that I might love Thee as well as ever any creature loved Thee! Let me think nothing but Thee, desire nothing but Thee, enjoy nothing but Thee.

O *Jesus*, be a *Jesus* unto me. Thou art all things unto me. Let nothing ever please me but what savours of Thee and Thy miraculous sweetness.

Blessed be the mercies of our Lord, who of God is made unto me Wisdom, and Righteousness, and Sanctification, and Redemption.

He that glorieth, let him glory in the Lord[x]. Amen.

[u] Luke xxii. 21.

[x] 1 Cor. i. 30, 31.

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